



Digitized by the Internet Archive
in 2015

The Outlook of Missions

JUN 19 1924
THE OUTLOOK OF MISSIONS

VOLUME XVI

JUNE, 1924

NUMBER 6



MR. HIROSHI KAWAMURA, THIRD SECRETARY OF THE JAPANESE EMBASSY
AND DR. SCHNEDER

Photographed in Potomac Park, Washington, D. C., at Cherry Blossom Time.
Mr. Kawamura is a graduate of North Japan College.

SUMMER MISSIONARY CONFERENCES



One of the delightful experiences of a Summer Missionary Conference is that of making fine friendships. Among the finest of these friendships are those of our missionaries. All of these young people will remember Miss Messimer.

1924—THE DATES—1924

| | | |
|----------------------------|---|------------------------|
| Hood College..... | Frederick, Md..... | July 7 to July 13 |
| | Rev. Scott R. Wagner, D.D., Hagerstown, Md., Chairman | |
| Bethany Park..... | Indianapolis, Ind..... | July 12 to July 18 |
| | Rev. F. W. Knatz, Fort Wayne, Ind., Chairman | |
| Kiskiminetas Academy..... | Saltsburg, Pa..... | July 19 to July 25 |
| | Rev. A. B. Bauman, Johnstown, Pa., Chairman | |
| Catawba College..... | Newton, N. C..... | July 19 to July 25 |
| | Rev. W. C. Lyerly, Concord, N. C., Chairman | |
| Heidelberg University..... | Tiffin, Ohio..... | July 26 to August 1 |
| | Rev. R. W. Blemker, Canton, Ohio, Chairman | |
| Theological Seminary..... | Lancaster, Pa..... | August 2 to August 8 |
| | Rev. John B. Noss, Ephrata, Pa., Chairman | |
| Ursinus College..... | Collegeville, Pa..... | August 11 to August 17 |
| | Rev. H. I. Stahr, Bethlehem, Pa., Chairman | |
| Mission House..... | Plymouth, Wis..... | August 18 to August 24 |
| | Rev. E. H. Opperman, Sheboygan, Wis., Chairman | |

For Further Information Address

REV. A. V. CASSELMAN, D.D., Department of Missionary Education
Room 417, Schaff Building, 1505 Race Street, Philadelphia

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

CONTENTS FOR JUNE

| | |
|---------------------|-----|
| THE QUIET HOUR..... | 242 |
|---------------------|-----|

GENERAL

| | |
|-----------------------|-----|
| Why Evangelism? | 243 |
|-----------------------|-----|

HOME MISSIONS

| | |
|--|-----|
| Notes | 245 |
| Of One Blood..... | 247 |
| Inter-Racial Co-operation in a Life..... | 248 |
| Meeting of the Executive Committee of the Board of Home Missions | 249 |
| Observations of the Treasurer..... | 252 |
| Transforming a Mill Community..... | 253 |
| The Philosophy of Prohibition..... | 254 |
| Register and Vote..... | 254 |
| Help Save a Life, No Accident Month, May, 1924..... | 255 |
| Book Reviews | 256 |

FOREIGN MISSIONS

| | |
|---|-----|
| A Tribute to Rev. Cyrus J. Musser, D.D..... | 257 |
| Urawa, Japan | 259 |
| First Impressions of Mesopotamia..... | 260 |
| Japanese Women Moving Forward..... | 263 |
| Who Are the Miao and What Are We Doing for Them?..... | 265 |
| Shiga San—A True Convert of Christ..... | 268 |

THE WOMAN'S MISSIONARY SOCIETY

| | |
|--|-----|
| Lines to College Girls of Today..... | 271 |
| Editorial | 271 |
| The Student Secretary..... | 271 |
| With Our Girl Students..... | 272 |
| With the Young Women in Our Colleges..... | 275 |
| Heidelberg Y. W. C. A..... | 276 |
| Cedar Crest "Y" Social Activities..... | 277 |
| Doings of Hood's "Y"..... | 277 |
| The "Y" Activities at Ursinus..... | 279 |
| Pages from a College Diary..... | 279 |
| The New Ginling..... | 280 |
| Literature Chat | 282 |
| Japan on the Upward Trail..... | 283 |
| Annual Report of Treasurer, W. M. S. G. S..... | 284 |

SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

They that wait upon the Lord shall renew their strength.

—Isaiah 40:31.

O for a heart, a clean, pure heart,
A heart by grace renewed,
A fitting sacrifice to bring
To thee, O Master, Saviour, King,—
Thou blessed, loving Jesus!

—R. M. OFFORD.

If God has put walls around your life, his
will for you must be inside them.

—JAMES GORDON GILKEY.

The whole business of life surely is to protest within ourselves continually against any duplicity in our soul; to work for and to pray for and not to hold ourselves clean in our own sight until we have secured a state of unanimity within ourselves, a state in which our final principle of life coincides with and finds its habitual expression in our personal behavior and our public career.

—JOHN A. HUTTON.

Every soul has his own value to God the father, a value for himself. Man's value, in fact, is not his money value, his social value, his value in terms of power or race or intellectual culture. He has value as a child of God. The true definition of man is to say that man's true value is his capacity to reveal God, to rise into his fellowship.

—JAMES REID.

If you are in sin, you ought to weep over your sins, but you ought to begin to rejoice over the fact that Jesus Christ has borne your sins. If you accept him as your Saviour he will put old things out of your life, and all things will be new.

—MELVIN E. TROTTER.

We search the world for truth; we call
The good, the pure, the beautiful,
From graven stone, and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

—JOHN GREENLEAF WHITTIER.

I need to stand by the truth as I see it. Yes, but there are two more things I must also do. One of them is to keep my eyes open so that I can see more; or to vary the figure, to move on to larger views of truth. The other is that I shall cheerfully grant my neighbor's right to be loyal to truth as he sees it without classing him as mistaken or abusing him because he does not see it as I do. Those two simple acts and attitudes are essential parts of loyalty to truth.

—WILLIAM PIERSON MERRILL.

"We cannot expect to have a religion of power until we get beyond a religion of selfishness and of self-seeking."

"God leads us as little children should be led, a step at a time, and gives us strength for each day's work. This truth is our best consolation. Wise, indeed, are we if we leave the plan of our lives to Him and trust Him for the outcome."

"Many of us would be spared suffering if only we were willing to be quiet. Why does the workman need a vise? What is the meaning of the pressure put upon that upon which he is working? Is it not that he may be able to carry out his design? We are God's workmanship."

"Reflect that life, like every other blessing, Derives its value from its use alone."

"If we are to be kept from fashioning our lives in the pattern of this world, we must be led of the Spirit. Those who are filled with the Holy Spirit do not feel the power of temptation as others do."

We find the source of everything in God, the course of everything is according to His will, and He is the goal of all. The realization of this sublime truth gives comfort and stability and satisfaction, but above all it glorifies God and His Christ.

—A. E. KNOCH.

The Prayer

FATHER, we are tempted to put our trust in the things we see. They are so near us, they seem so substantial, and we are blind to the beauty of the spiritual world. Yet teach us the meaning of Thy word, and do not be weary with us when we are very slow to learn this great lesson. We would take Thy word, rather than our own. Amen.

The Outlook

VOLUME XVI
NUMBER 6
JUNE, 1924

of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

WHY EVANGELISM?

I MEAN, of course, in the Reformed Church. Our Church, since Reformation days, has consistently stood for an educational type of religion. It has closely adhered to a time-honored custom of instructing its youth in the Heidelberg Catechism and inducting them by the rite of Confirmation into full fellowship of the Church. By this method, principally around the Easter Season, thousands of young people are led consciously into the fellowship of the Church. It is a beautiful custom and marks an epoch in the religious life of every young person who is thus confirmed. The passing of this custom would entail serious loss to the Church and to those who are directly involved. Moreover, by this method fully 80 per cent of the children in Reformed homes are brought into the full membership of the Church. Other denominations are beginning to adopt this method, perhaps in some slightly modified form, but in full appreciation of its value and possibility. Why then should the Reformed Church turn aside at this date and take up another method, the Evangelistic, which to some, at least, appears to be contrary to the spirit and genius which has prevailed among us during these centuries? This question is being raised, especially among some older ministers and members who may possess a somewhat stronger denominational bias than some others do. Personally, I confess to a deep-seated sympathy with these doubters. Somewhere in my sermonic archives there is a paper which I read more than a score of years ago before an Association of Reformed ministers, in which I took decided ground against certain methods of revivalism which were then prevalent through the country and which I contrasted with the time-honored

educational type of religion which has been in vogue in the Reformed Church during all these years. In the main, the substance of that paper I would still defend, but I have changed my attitude on one or two phases of the subject.

First—it is not necessary to set the evangelistic and the educational type of religion over and against each other. They need not exclude, but may include each other. They need not be contradictory, but can be complementary. They can go hand and hand and be mutually agreed. Evangelism is a perfectly good word and a genuinely good thing, but good words, like good people, sometimes get into bad company. It is not the sensational, high-pressure, emotional method which it is sometimes regarded to be. Indeed, primarily it is not a method at all. It is a *passion*, a *purpose*. The spirit of evangelism should pervade the whole program of the Church. Our catechetical instruction must be shot through and through with evangelistic passion, otherwise our instruction becomes a cold, intellectual process, a mere academic performance. We may have education in religion without religion, which is quite as bad as to have religion without education.

Second—we are not reaching a large portion of our population by limiting ourselves to the catechetical system. It is an ideal way to get young people into the Church and it should never be allowed to drop out of our practice, but we are not reaching the adult population in this country as we might. With practically two-thirds of our American population outside the Church we are making slight efforts to win them by adhering to our old-time method of instruction. We are thus failing to make our full contribution towards the saving of America for Christ. This fact may count at least in

part for our slow material growth as a denomination. Other denominations, pervaded by an evangelistic spirit, have outdistanced us. The consequence is that we scarcely stretch over half of the country and have lost an opportunity of becoming a nation-wide Church.

Third—there is a deeper, a more convincing reason why evangelism has, of late, been receiving new emphasis in the Reformed Church. This is found in the new point of view with reference to the mission of the Church itself. There was a time when the emphasis was almost entirely upon denominationalism. There was no higher and no other motive than to build up the Reformed Church as a denomination. This was the policy which prevailed in establishing Missions. Wherever there was a sufficient nucleus of Reformed Church folks there it was deemed expedient to start a mission. The purpose was to conserve the Reformed people. The Missionaries would scour heaven and earth to find Reformed people and bring them into the Reformed Church. They felt themselves sent only to the lost sheep of the House of Zwingli. Human folk, as such, had little, if any, interest for them except as they sustained some relation with their own peculiar household of faith. One now sees the limitations which necessarily circumscribed these areas of activity and one sometimes wonders that we made the progress we actually did.

But now a new point of view has emerged. Our objective is no longer the denomination, but the Kingdom. Our goal is not the conservation of the Church, but the Christianization of Society. This is a radical change and will ultimately result in the reorganization of our whole ecclesiastical structure. Our present organization is built up on the old conception of individual salvation and for denominational ends. The preamble to our Constitution declares that the same was prepared that it might be the fundamental law for *government, doctrine and worship*. The word KINGDOM is mentioned only twice in the Constitution, and then once only in a very incidental way. Of course, all the other denominations have done the same thing, but that is the tragedy of American

Protestantism. Each one of the denominations is too much an end in itself instead of a means to an end. There is no real reason today why any of these denominations should exist. The reasons for their existence all lie in the past. Different denominations have sprung up from differences in government. That appears in their very names, such as Episcopal, Presbyterian, Congregational, etc. Churches which sprung up from differences of doctrine and worship became sects, but whether denominations or sects they have been seeking to perpetuate themselves rather than to promote the interests of the Kingdom of God.

Now, we are feeling this in our denomination. We have not yet adjusted ourselves to the changed emphasis and consequently there is sharp criticism and some misunderstanding among some of our brethren. The difference lies between a difference of interpretation of the mission of the Church. The whole machinery of our Church, in Classes and Synods adhering to the spirit of the Constitution, is based on denominationalism and on a gospel of individual salvation. On the other hand the Boards and agencies of the Church have been obliged to function along the newer and larger lines of Kingdom-building. Instead of going into a community where there is a handful of Reformed people and seeking to build up a Reformed Church out of the community, we enter it because there are folks there that need the gospel, and we seek to Christianize them in all their relations and contacts with life. This, then, makes it imperative for evangelism of the finest and most far-reaching character in our program of Church life. Evangelism is the passion to win every life and all of life for Jesus Christ. In adopting this we seek to avoid the extravagant forms into which evangelism has sometimes fallen, but its very abuses bear testimony to the value and possibilities of its legitimate use. Thus the Reformed Church may find before it in this new program a large open door. It is lifting the boundaries of its horizon and is making strenuous strides towards the realization of the Kingdom of God throughout the world. This is why we have evangelism in the Reformed Church.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

NOTES

SOME of the Missions have been reporting on their Easter services, and many of them say that they had the largest Communion in the history of their congregations; others refer to the most successful Easter season they ever experienced; and practically all of them report that the Apportionment is paid in full. So far, 42 Missions have given exact figures of members received at the Easter season, and they total 762.

* * *

The youngest Mission in the Church, that at Sherman, Los Angeles, California, of which Rev. M. M. Noacker is the pastor, is progressing nicely. At their quarterly communion, the first Sunday in April, 46 persons communed, although there is a membership of only 43. Mr. and Mrs. David A. Miller, from Allentown, Pa., and the sisters of Mrs. Miller, were present and joined in the service. The Sunday School voted \$100 on Easter Sunday for Home and Foreign Missions, of which twenty-five dollars was sent to the Board of Home Missions, twenty-five dollars to the Board of Foreign Missions, fifty dollars to Missionaries in Africa and China. The great need of this little congregation is a suitable church building.

* * *

Rev. Albert G. Peters, pastor of St. Andrew's Mission, Philadelphia, reports that during the sixteen months of his pastorate in that Mission 205 new members have been received. All of the floating indebtedness of the congregation is paid as is also the Apportionment. During the year one thousand dollars has been paid into the Forward Movement treasury, and they are expecting within a few days to pay \$2,000 in full on the parsonage.

* * *

Trinity Mission, Concord, N. C., of which Rev. W. C. Lyerly is the pastor, recently sold its church property for

\$26,000. A new church and parsonage will be built on a new location purchased last year.

* * *

Lack of room prevents us from giving many interesting Easter reports, but there are a few which stand out and which we feel are particularly worthy of mention.

* * *

St. Paul's Mission, Derry, Pa., of which Rev. W. H. Cogley is the pastor, had the largest accessions in its history on Easter, when a total of 52 new members were received. The remarkable thing about this report is that the adult accessions outnumber the youth 31 to 21. The Communion and attendance were also the largest.

* * *

Interest was sustained from the early dawn service on Easter, to the close of a perfect day in Third Church, Youngstown, Ohio, of which Rev. E. D. Wettach is the Missionary. The musical climax was reached in the splendid rendition of "The Paschal Victor" by the chorus choir. All day long the beautiful bungalow was crowded with an eager, wistful throng. Folks were turned away because of lack of room. More than half of them were young people of high school age.

* * *

On Palm Sunday 23 were received in Trinity Mission, Detroit, Mich., of which Rev. F. W. Bald is the pastor. These came from 9 different denominations. More than 20 denominations are represented by the roll, including former Jews, a Roman Catholic, and a Mormon. On Easter more than 1,000 attended the three services.

* * *

Easter accessions in Hale Memorial Church, Dayton, Ohio, of which Rev. H. J. Herber is the pastor, totaled 29. The beautiful church auditorium was filled on Easter Sunday morning. One of the impressive moments of the service was

the unveiling of a life-like portrait of the late Dr. William A. Hale, the founder of the Church. The portrait is a beautiful piece of art made by Mr. Simpson of the Sprague Hathaway Co., of Somerville, Mass., a veteran of the Civil War, and the same was unveiled by Capt. William Ainsworth, a staunch friend of Dr. Hale. The presentation speech was made by Mr. J. D. Douglas, who has been the faithful Superintendent of the Sunday School since its organization. The acceptance speech was made by the pastor.

* * *

Easter was a remarkable day for Immanuel Mission, Ellwood City, Pa., of which Rev. A. M. Schaffner is the pastor. Former records were broken and new vantage ground was taken. It was a red letter day with the largest Easter Communion in the history of the congregation, the largest offering for benevolence, and the largest number of accessions, the latter being 24. May 1st marked the fourth anniversary of the present pastorate.

* * *

Early in January the Yukon-Seanor's Charge, Rev. S. U. Waugaman, pastor, planned an evangelistic campaign, which it was hoped would begin to show good results by Easter. Members of the Consistory and influential members in the charge were consulted. Some literature on evangelism was helpful. Much preparatory work was done, which led up to a two weeks' campaign of preaching and lay pastoral work. Many of the people entered into the work most heartily. About 18 members made a house-to-house canvass March 16. Following this were two weeks of services with good attendance. The Synodical evangelist was busy, but his approved methods were followed. From March 16-30 there were 13 services. For eight evenings during the week five neighboring ministers preached to the people. All services were well attended. The entire congregation was in hearty accord with the outlined program of work. The services seemed to be an inspiration to each branch of the Church. The Sunday School has been increasing in numbers each month, with an average attendance

of more than 190. The Christian Endeavor on Easter Sunday at the sunrise prayer meeting had an attendance of 70. The Ladies' Missionary Society, Young Ladies' Guild, Young Men's organization, etc., have taken on new life. There will be no question in the future as to the need and real help of a two weeks' campaign of evangelistic work. Easter evening had the largest attendance of the present pastorate. Additions to the charge were as follows: December to Easter in Seanor's congregation, confirmation, 8; Yukon, confirmation, 21; letter, 10; total, 45.

* * *

About eighty Jewish children took part in the Easter entertainment given in the Jewish Mission, Brooklyn, N. Y., and they all did splendidly.

* * *

To quote Rev. Henry Miller, pastor of Grace Mission, Buffalo, N. Y.: "Many things accomplished during the Lenten season give cause for rejoicing to the members and pastor." The three services a week and the community churches union services during Holy Week were all splendidly attended. In connection with the Sunday evening services illustrated slides, in the Life of Christ, were shown. The Sunday School took an active part in the Stewardship Essay Contest. By the scholars' request a Stewardship sermon was preached on one occasion, and by return request, the three best essays were read before the congregation.



A JUNIOR SUNDAY SCHOOL CLASS

Of the Mission at Omaha, Neb., in outdoor session. The teacher, Miss Mabel Judd, and the Superintendent, Mr. E. E. Judd, are in the rear.

OF ONE BLOOD

THE ADULT STUDY BOOK FOR 1924-25

HERE is a book by Robert E. Speer, D.D., on race relations that is broadminded and tolerant, and at the same time fearless and challenging. The author faces facts, does not dodge any issue and yet thinks and studies in the light of Christian idealism. He summons the best scholars in biology and anthropology to the witness stand, extracts their best knowledge from them, and then arranges his evidence before the judgment seat of the great human, Christian standards.

Reading this book has the same effect on one's ideas of race as taking a trip to Europe has on one's ideas of his native country; it gives one a new perspective, a fresh revaluation, a more judicial viewpoint.

The chapter headings are these:

1. The Origin and Nature of Man.
2. The Idea of Race Superiority.
3. The Good and Gain of Race.
4. The Evils and Abuse of Race.
5. The Relations of Race to Color, Climate, Nationality, Language, Sex and Religion.
6. Solution of the Race Problem.
7. Some Specific Race Problems of Today.

One should approach this book prepared for serious study, with an open mind, willing to accept any new idea if it seems reasonable, however much it may differ from one's old accustomed ways of thinking. Conventional standards are challenged, traditional attitudes are questioned, until they shake on their foundations—if they have any. Prof. Franz Boas, the father and leader of Anthropology in America today, and Prof. E. A. Ross, the well-known sociologist, both call heredity an easy but uncertain explanation of group characteristics. This may be a new idea to many people, but it is not new to scholars. Prof. Hocking, of Harvard, in his great book, "Human Nature and Its Remaking," writes on page 9, as follows: "Human nature is undoubtedly the most

plastic part of the living world. Of all animals it is man in whom heredity counts for least, and conscious building forces the most."

There are no pure races today. Even the boasted Nordic race is a composite of the Caspian and Mediterranean races, according to Prof. Dixon, of Harvard, and Mr. Smertenko in the *April Current History*. Race is a convenient label for certain long established groups of peoples. The white man is white, the black man black, not because of a different blood, but because one lived for countless years in a climate that bleached his skin and the other in a climate that tanned his skin.

Mr. Stoddard's NORDIC THEOLOGY and racial determinism are perforated by this book in an interesting fashion. And our own standards of judging races as "superior" and "inferior" are seriously questioned. Are they Christian or commercial standards? Are they spiritual or material? Judged by the standards held up in the four Gospels, does the white race measure up to such a high mark and the Negro race to such a low mark as we are accustomed to think? There are greater differences within any race than the difference between the average of one race and that of another. There are brilliant men in the "lower" races, and morons and rascals in the "higher" races.

Six "solutions" are discussed, with the result that Christianity is the only permanent solution of the problem. This is the way of justice, the square deal, fair play, estimating every man not in terms of skin and hair, but in terms of human values, character and ability, with all the help that can come from eugenics and other sound science.

The final chapter touches but lightly on the outstanding race problems before the country today; namely: whites and Negroes, immigration, Mexicans and Japanese, Indians and Jews, Latin America, and a brief resume of race problems in other lands.

This book should be carefully studied by all who profess and call themselves good Americans. Unless this race situation in America today can be shot through and through with the white light of Christian idealism and fundamental democracy, bad days are in store for us.

But under the banners of Christian principles there is hope. If this nation can be "fed with the ideas and the ideals of Jesus" all our great problems will find a happy issue.

—*The American Missionary.*

INTERRACIAL CO-OPERATION IN A LIFE

George E. Haynes, Ph. D.

Secretary Commission on the Church and Race Relations,
Federal Council of Churches

The movement for interracial co-operation in America on the basis of the ideals of Christian brotherhood found unusual exemplification in the life of Mr. John J. Eagan, philanthropist and Christian statesman, of Atlanta, Ga., the late chairman of both the Commission on Interracial Co-operation and the Federal Council Commission on the Church and Race Relations. Over against all the lack of faith in the practical power of Christian ideals to remove racial prejudices, suspicions and fears and to bring goodwill attitudes and action between the races, stands the figure of a man who actually lived according to his ideals in the midst of most trying racial circumstances preceding, during and after the World War period.

The effects of the hysteria that swept the South like the wind following the Armistice, when Negro soldiers were to be returned to their home communities, called for Christian statesmanship of the highest order of courage, organized power and faith. The New Commissions based upon ideals of brotherhood and good feeling between the races, required such statesmanship for a continuous attack upon such evils as injustice in the courts, peonage, lynching, unfair division of school funds. They demanded further positive measures of better educational facilities for Negro children, better protection of life and property and larger opportunities in self-development along many lines.

Mr. Eagan did not believe in segregation. Bishop R. E. Jones, one of the outstanding Negro leaders, said a few days ago, "I have often despaired of any real solution of the race problem in America. I shall never do so again after knowing and working with Mr. John J. Eagan. I never knew there were in the whole world any white men so fair, so just, so devoted to true democracy as I found him to be." On numerous occasions he faced questions like local financial campaigns, school funds, social work programs and the like. Being a Southerner he often surprised people by his recognition of the evils from segregation, by his firm democratic attitude and efforts against it and his expressed conviction that Christians should do nothing that would encourage any measures that might foster segregation.

Against all cynicism, doubt and prejudice as to the probability of healing the open sore of relations of white and Negro citizens in America stands the experience of scores of communities North and South where hundreds of white and colored citizens now meet regularly to plan and act together for the common good, a movement which has grown to nation wide proportions under the chairmanship of this man who believed that Christian ideals are practical solvents of racial problems and that these ideals can be applied to our many local situations in industry, education, politics and religion.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

IT has always been a custom of the Board of Home Missions that a quarterly meeting of its Executive Committee shall follow as soon as possible after Easter. Therefore this year the meeting was held on April 24th, 1924, at Headquarters, Schaff Building, Philadelphia, Pa. All the members and Superintendents were present, with the exception of Superintendent E. F. Evemeyer. The two representatives to the Board of Home Missions from the Woman's Missionary Society of General Synod, Mrs. E. W. Lentz and Mrs. John Fillman, were also in attendance.

The following resignations were accepted — Rev. George Bear, from Scranton, Pa.; Rev. B. J. Peeler, from Lincoln, N. C.; Rev. Walter Mehrling, from Boswell-Jenner Charge, Pa.; Rev. A. K. Kline, from Trafford, Pa.; Rev. E. M. Anneshansley, from Kenmore, Ohio; Rev. J. Theodore Bucher, from Grace, Canton, Ohio, and Rev. Eugene Vecsey, from Conneaut, Ohio. The death of Dr. T. J. Hacker, of Wyoming, Pa., which occurred March 4th, was reported.

It was very gratifying to the members of the Board to learn that quite a number of the many vacancies reported at the January meeting, have been filled. The following men were commissioned— Rev. W. E. Huckeriede, for Terre Haute, Ind.; Rev. Richard Rettig, for Omaha, Neb.; Rev. P. H. Achtermann, for Wilton Junction, Iowa; Rev. L. Harrison Ludwig, for Sioux City, Iowa; Rev. Banks J. Peeler, for Salisbury, N. C.; Rev. Charles A. Huyette, for Hollidaysburg-Williamsburg, Pa.; Rev. Joseph Yost, for Scranton, Pa.; Rev. W. S. Adams, for Kenmore, Ohio; Rev. J. P. Alden, Wilson Avenue, Columbus, Ohio; Rev. Walter D. Mehrling, for St. Paul's, Stowe, and St. John's, Pottstown, Pa.

One of the important matters coming before the Board was the report of a conference held regarding the "Reformatusk Lapja." The action taken was presented, and the same was adopted by the Board. Action was also taken

instructing the Secretary of the Board of Home Missions to prepare a proper minute, expressing appreciation of the loyalty and splendid service rendered by Dr. Harsanyi. The entire immigrant work was discussed at some length and Dr. A. Kalassay presented a final report as to the distribution of amounts received from the Board for the Hungarian Churches and ministers involved in the transfer.

No new building projects were entered into by the Board, involving the expenditure of money on its part, but the Treasurer was instructed to lend his aid to certain Missions in their endeavor to secure certain concessions from the Banks, etc. Thus Dewey Avenue, Rochester, N. Y., will be helped to secure a parsonage, as will also First Church, Cedar Rapids, Iowa. The Hungarian Mission at Woodbridge, N. J., will be helped to secure a loan, as will also the Mission at Wilkes-Barre, Pa.

The work of the various Departments was presented by the General Secretary, based upon information submitted to him by the Departmental Superintendents. After giving a detailed account of his own many-sided activities during the quarter, he took up each Department separately. The Superintendent of the Department of the East visited a large number of Missions within his territory and conferred with pastors and officers in the interests of the same. He is acting in a dual capacity: first, as superintendent of about 100 Mission Churches, and, second, as secretary of the Commission on Social Service and Rural Work, each one of which would be enough for one or two men to do. He is also doing considerable work of an interdenominational character.

The Superintendent of the Department of the West is happy in the fact that most of the vacancies among the Missions are now being filled. A portion of his time was given to the Evangelistic Conferences within the bounds of the Mid-West Synod and also in promoting the interests of the Forward Movement and the Co-

operative Campaign in the interest of the Mission House and Central Publishing House.

The Superintendent of the Immigrant Department rejoices in the fact that he has been steadily regaining his health and strength and is able to apply himself actively to the responsibilities of his Department. He has been attending conferences in the interest of the Hungarian publications, the Hungarian Student Fund, and has also been promoting the spirit of benevolence among the Hungarian congregations, principally in the interest of the Churches in Transylvania. A goodly number of the Hungarian congregations have already responded to the appeal and are willing to become foster-sisters to congregations in Transylvania.

Most glowing accounts come from the Superintendent of the Pacific Coast of the progress which is being made in the First Church, Los Angeles, California. The Sunday School has increased 100 per cent in attendance and the offerings 200 per cent; church attendance has likewise increased by 50 per cent, and the number of visitors has increased 40 per cent. The apportionment is paid in full and the different organizations are functioning nicely. In Sherman, just outside of Los Angeles, a congregation was organized on February 24th, with 40 charter members. The Japanese Mission in Los Angeles is being splendidly organized for effective work by Mr. Namekawa. The Japanese Mission in San Francisco is enjoying its new Community House. Special mention is made of the growing interest in the Kindergarten Department and also the organization of the Girls' Missionary Guild, the only one in Kansas Classis. The apportionment will be paid in full in both Japanese Missions.

The Superintendent of the Church-building Department showed receipts from the Forward Movement of \$40,000 during the quarter, \$5000 of which is reported as received on the Co-operative Plan. There were legacies of \$11,104.40, \$10,500 of which is from the estate of Miss Marie Santee.

In the Department of Evangelism a series of conferences was held through-

out the entire Reformed Church. Great interest was manifested in the meetings and it is evident that a very wholesome spirit in the interests of Evangelism was kindled in the hearts of pastors and people.

The principal work of the Commission on Social Service and Rural Work was of an administrative character. The constructive end of the work was principally in the Rural Department. Mr. Adams proved himself very active and effective. He delivered a course of lectures in the Theological Seminary at Lancaster, in the Central Seminary and also in the Mission House. The Commission has been seeking to place Seminary students for Summer work in vacant rural fields in co-operation with the Classical Committees. Mr. Adams is scheduled for Summer work in the School of Theology at Lancaster, and also at the University of Wisconsin. He has sent out regularly the paper, *The Rural Church Worker*, and also, with Dr. Casselman, prepared an illustrated lecture on the Rural Church Serving the Community. In response to a questionnaire, he has discovered that there are no less than 1213 of our congregations classified as Rural, meaning that more than 70 per cent of our churches are in the country.

Dr. Schaeffer also stated that Professor Toth has worked out and submitted a complete curriculum for the various grades, and, also, for the various institutions at Lancaster. The Hungarian Fund is being supplied with money from Hungarian congregations and from other Hungarian organizations. It was planned to make May 4th a day for the presentation of the claims of higher education in all of our Hungarian churches. Professor Toth will make a personal canvass among these congregations during the summer in the interest of Hungarian students.

The report of the Harbor Missionary, showed that a large number of representatives of benevolent institutions in Germany and Austria, and of important Missionary Societies over there have been guests at the Hudson House during this year. He mentions a large number of aliens who come to America and find

themselves stranded. Considerable gratuitous service must be rendered to this class of people. He also calls attention to New York City and surroundings as a great Home Mission field, showing that thousands of Reformed people live in and around New York who would gladly keep up their connection with their own Church.

The work of the Department of Missionary Education was also reported on, pertaining particularly to the setting up of the programs of the Summer Missionary Conferences. The Home Mission subject for study at the Conferences is "The Way of Christ in Race Relations," and this very naturally lends itself to a concrete treatment of our immigrant work. It is an especially timely topic in connection with our Japanese Mission on the Pacific Coast with respect to this particular form of the work. The Secretary was given permission to have printed a paper prepared by a brilliant young Hungarian boy, by the name of William Toth, who is a student at Franklin and Marshall College. It is entitled "What Hungarians Brought to America," and evidences a thorough study of the subject that is really a very fine presentation of the theme. This will be circulated among high school students of our Church and young people in general.

Dr. Schaeffer then brought to the attention of the Board certain problems arising in the work, which were later on discussed, and then reported the illness of some of the Missionaries and also illness and bereavement in the homes of the Superintendents. He then stated that he had been appointed by the American Committee on the Rights of Religious Minorities as the representative of the Reformed Church in the United States, on a deputation to visit Roumania and Transylvania this summer and make a thorough-going study of the religious and educational situation over there. He has also been asked to be present at the dedication of the Memorial Reformed Church at Chateau Thierry, France, on July 13th. The necessary leave of absence was granted to him.

Treasurer Wise presented his report, which showed net receipts in the General

Fund of \$67,866.44, to which gross items such as bank loans and previous balance was added, making gross receipts of \$95,729.33. The total expenditures, including reductions of bank loans to the amount of \$17,000, amount to \$97,221.24. In the Church-building Department the net receipts were \$59,709.93, to which should be added the amount received from Missions in payment of their debts to the Board, \$23,053.57, and collections of loans to the General Fund, with previous cash balance added, making gross receipts of \$99,753.50. The expenditures, including reduction of bonds and bank notes, amount to \$92,604.83, leaving cash balance on hand of \$13,107.50.

During the sessions the usual full and conscientious consideration was given to all the phases of the work of Home Missions. The work as a whole was discussed, as well as the problems of individual Missions. Considerable time was given to the Forward Movement and the work of the United Missionary and Stewardship Committee.

The annual meeting of the Board of Home Missions will be held on August 5th, 1924, at Headquarters, Philadelphia, the Executive Committee meeting on the 4th of August.

B. Y. S.

In Trinity Mission, Buffalo, N. Y., Rev. William Huber pastor, 17 new members were received Palm and Easter Sundays. Since the first of the year 39 members have been added. One of the young men, received by confirmation, proposes to study for the ministry, which is a source of great happiness to the Mission.

HE APPRECIATES IT

"I never was able to understand why you ever charged the pitiful sum of 50 cents for the OUTLOOK OF MISSIONS."

REV. R. LEIGHTON GERHART, D.D.
Shippensburg, Pa.

OBSERVATIONS OF THE TREASURER

J. S. Wise

EVERYWHERE a person looks, in the early Spring, the sign "*Clean Up Week*," is in evidence. It is to be seen in the daily papers, on the public bill boards, trolley cars, taxicabs, delivery trucks, everywhere! The time for the annual City clean up is at hand. No one can escape the influence of these signs. Thousands of people are thus induced to wage war upon the tin cans and refuse of all sorts that have accumulated during the Winter. Every vacant lot and most of the small, but precious, back yards of the City are made the more inviting by reason of this simultaneous campaign against dirt. Without such a campaign, a great deal of pestiferous filth would remain to cause sickness and death a little later on. Consequently *Clean Up Week* is much more to a great city than a mere fad. It means life, health and happiness to numberless children as well as grown-ups. Much sickness and perhaps a deadly epidemic is avoided thereby. Therefore, the Campaign is worth while.

What we would do in this ease-loving age without the numerous campaigns we are having, I do not know. Undoubtedly many of our splendid and most worthy achievements would be left undone. Without them our boasted civilization would topple and fall. There would be little or nothing done to relieve the distress and suffering of the world. The relief given to the oppressed in the Near East, to the starving children of Germany, to our Protestant churches and brethren in the war-shattered countries of Europe, and to the suffering victims of the earth-rocked cities of Japan, would have amounted to very little indeed. Without the Campaigns put on during the war to save food, buy bonds and to stimulate the morale of our soldiers and people, who knows but that there would still be millions of boys wallowing in filthy, putrid trenches in the last death struggle of the dying world? When we contemplate such a possibility, we are forced to the conclusion that such

campaigns are mighty good things to have.

There are many good people however, who fail to see this. They are opposed to unity of effort. They are thoroughly individualistic. Co-operation is nothing to them. They work for themselves alone. They live for themselves alone. Their possessions are theirs—by divine right, or otherwise. Now what can be done with such people? Team work, in the game of life, is to them an unknown quantity. When clean up week comes around they will not even so much as kick an old tin can to the rubbish heap, just because it is clean up week. They propose to do their cleaning at some other time. Of course, they will "clean up," but not at the time set for it. I suppose we must attribute this to human nature and let it go at that. Much of the joy and blessedness of life, I am convinced, is forfeited by reason of our perversity. Why can we not pull together, in the same direction, and at the same time? If we would do that there is no end to our accomplishments. That is the secret, the heart and the purpose of all simultaneous Campaigns.

Four years ago our Reformed Church put on the most unique and inspiring Campaign ever attempted in its history. A whole year was given to preparation for it. In that year personal consecration, stewardship and all the graces of Christian fellowship and co-operation were stressed. Then followed a month of unprecedented activity. A great canvass was on. As the reports came in, not only in Philadelphia, but in every section of our country where the Reformed Church is found, there was great rejoicing. Laymen who had never before given much of their time to the Church, now gave it freely and incidentally pledged large sums of money. Our rejoicing was not local. It extended from the Atlantic to the Pacific, both North and South and then reached over into Japan and China bringing hope and good cheer to the hearts of our hundreds

of faithful home and foreign Missionaries. The prayers of many years were answered. Over \$6,000,000 was subscribed and of the several hundred congregations who missed the blessing of this co-operative effort, a great many reported that they would do likewise and put on the canvass in the near future. Some have done this while others have not. This, my friend, was our Forward Movement.

Being the Treasurer of the Home Mission Board as well as Superintendent of its Church Building Department, I saw in what was accomplished by the Forward Movement, the dawning of a new day. I saw several hundred new and remodeled churches going up and bringing relief to that many struggling Missions. With this added equipment I saw many of them growing into large and influential self-supporting congregations and thereby becoming valuable assets in God's Kingdom in the United States. I saw my beloved Reformed Church taking its rightful place among the other denominations, doing its full share in developing the Christian life of America. I had many conferences with our District Superintendents, with our home Missionaries, their consistories and committees, with architects and builders, all for the purpose of carrying out what was interpreted to be the expressed wish of the denomination in its splendid response to the Forward Movement appeal. Quite a number of Church Buildings were started. We began with the most expensive ones. The plan was to begin in the east and move westward. At the end of the second year, we discovered that many subscribers had for various reasons delayed their payments and we had to hold our program in abeyance. Of course the work under-way had to be completed and that took more money than was being received. That put us into debt. We are now marking time and what we receive from the Forward Movement is being applied to the payment of that debt. As soon as that is out of the way we can take up the program where we left off. In the meantime our Missions are suffering for that which was promised them.

On June 30, the last quarter of the fourth year of the Forward Movement will be ended. Our "*clean up*" Campaign is now on. If the subscribers will pay up to date by June 30 at which time 80% of the full amount subscribed will be due, then our Board will be able to take care of its indebtedness and have sufficient on hand to take up the work where it was forced to leave it over a year ago. Will you do it? Let us have a real *clean up week* and may it be said on June 30 that of the \$6,000,000 subscribed, 80% has been paid. That again would cause much rejoicing, not only by your Boards but by every one of your Missionaries and by thousands of our people.

TRANSFORMING A MILL COMMUNITY

Margaret Louise Muir

FORTY years ago there was not a Sunday School or Church in High Falls, N. C. On Sunday morning smoke might be seen rising from a dozen distilleries in the neighborhood and there the men and boys congregated to pass their "day of rest" in drinking and all the evil practices which accompany this form of recreation. Cut off of Moore County by a bend in Deep River, this "peak" furnished more criminal cases than all the rest of the county.

Then Mr. Newton Woody bought the site and began the erection of cotton and flour mills. As soon as a little room was ready he organized a Sunday School and invited everybody in the neighborhood to attend. Men came to ask for work in the mills. If sober, he employed them. If drinking, he refused to give them employment until they had shown a desire to lead sober lives, in the meantime giving them all the personal help he could. Two churches were organized, the Friends and the Methodist. They are still working in perfect fellowship.

Employees were encouraged to leave leaky cabins and move into little homes of their own, their wages being adjusted so that they could make small payments until the happy day arrived when they

(Continued on Page 256)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE PHILOSOPHY OF PROHIBITION

A VERY interesting statement of the philosophy of prohibition was made recently by John Haynes Holmes, pastor of the Community Church of New York. The statement has unusual significance because of Dr. Holmes' well-known radical views on the question of individual liberty. He has in the past encountered great personal risk in order to defend the right of individual protest against drastic legislative and judicial acts. On the prohibition question, however, Dr. Holmes states a broadly social view:

"Fundamentally, my approach to the question I suppose is philosophical rather than practical. That is to say, I am interested in prohibition as one more beneficent assertion upon the part of society of its right and duty to handle constructively the problem of the public health and general welfare. It is my belief that

prohibition can not be understood or satisfactorily defended until it is seen simply as one more chapter in the great volume of social legislation which constitutes to my mind the chief glory and vindication of modern democracy. Prohibition is to be classified along with traffic laws, housing laws, sanitary laws, social hygiene laws, etc. When so classified, it is seen to present no infringement of personal liberty and opens up all these questions of physical, economic and social health which allow of exact investigation and verification."

The Department of Research of the Federal Council of Churches is in a position to furnish material giving valuable reliable prohibition information. The above paragraphs are taken from a "release" of this department under recent date. Address, 105 East 22nd Street, New York City.

REGISTER AND VOTE

At a recent meeting of the Executive Committee of the Commission on the Church and Social Service of the Federal Council it was decided to inaugurate a drive through the churches to induce church people and citizens to register and go to the polls in the coming election. This action grew out of the fact that less than 50% of our voters pay any attention to elections and that in the present troubled conditions as to law observance it becomes extremely important to get the church constituency to do its duty.

The League of Women Voters at its convention in Buffalo late in April decided to devote the next six months to a drive to induce six million women who

do not vote to go to the polls. In Philadelphia out of 813,000 voters in 1923, only 430,813 registered and the official vote was only 330,970.

If this effort is to be a success it will be necessary not only to secure the support of the church press, but pastors, young people's societies, adult, Bible classes, brotherhoods and men's clubs should be interested. We shall be glad to serve as an exchange of ways and means if interested persons and organizations will report to us how they are proceeding and what they are doing to promote this important movement for better citizenship.

"HELP SAVE A LIFE

NO ACCIDENT MONTH, MAY 1924

You Can Help Your Division Win First Place and a Handsome Loving Cup
by Eliminating Accidents."

THE above is the substance of a placard that may be seen posted conspicuously about the stations of one of the big railroads of the eastern part of the country. A commendable competition has evidently been inaugurated among the various divisions of that railroad to reduce accidents. But would you think it necessary to stimulate men to such a worthy enterprise by offering them a "loving cup?" Wouldn't one naturally suppose that the value of a human life would of itself constitute the greatest possible appeal for eliminating accidents? The fact is, however, that human life in our civilization is about the cheapest thing there is. It may be unbelievable, but it is a brutal fact, that except insofar as humane forces succeed in contending for the primacy of human life and values, the natural course of our civilization makes these things subservient to material gains.

It is true that a kidnapped child will quickly arouse not only a whole city but a whole country. A "lost child" gets a wholesome reaction from the multitude, and illustrates the truth that the people are sound at heart. But "lost children" are so numerous all about us that they fail in the regular affairs of life to interest us. Society is full of people who were "lost" in childhood and have never been recovered. The truth is not so much that flowers are born to blush unseen and waste their fragrance on the desert air, but that so many have never been able to flower and the world has lost a fragrance that never was emitted. The undiscovered gems of human life are lost forever. It is the tragedy of our civilization that its enormous human waste appears to be accepted as inevitable and not too great a price to pay for the progress of a civilization based upon money values. The world has made great progress no doubt, but why has it waited so long to discover so many of the

valuable things which are just now coming to light? After all civilization has had an abnormally slow development, and the reason for it is that lives which the rod of empires might have swayed in the various realms of human achievement, were *lost*. It isn't true that personal worth is bound to come to the top and find expression. The lives of myriads of possible great men and women were snuffed out or failed to come to fruition because the civilization into which they were born was more concerned about using human beings for material gain than giving them a chance to develop and bless the world with their achievements.

Probably before this article is read the fate of the Child Labor Amendment to the Constitution will have been decided. At this writing it is in the hands of our Senators at Washington and is reported by its friends as being *in danger*, although passed by the House by a vote of three to one. There is room for an honest difference of opinion between people as to Federal and State legislation in the control of material interests. But one would think that when it comes to the welfare of one generation after another of human beings, society would be agreed that both nation and state should cooperate in the interest of the child. It seems incredible that a people who go wild when a child is "lost," and will go seeking for it until they find it, would not at least protect the same child against those who see in him only an opportunity to secure cheap labor for the profits to be made out of it. But the history of legislation against the exploitation of child labor discloses the fact that nothing is quite so cheap as human life. It is not so surprising after all, as it may seem at first thought, that we must be stimulated by the offer of a "loving cup" to work for the elimination of accidents and the "saving" of human lives.

(Continued from Page 253)

could claim a clear title and have the deed for their very own. More than twenty families are today occupying homes which were secured in this way. One young woman aided her husband in paying for their cottage by doing laundry work at the "big house." Two old colored men, born slaves and now nearing the century mark, are still well, and happy in the service of the Woody family.

"The wilderness and solitary place" has been made glad by Christian example and the Gospel. Newton Woody's influence is still felt in Moore County, which has become a great industrial section of

North Carolina. A member of his family wrote the American Bible Society concerning the observance of Bible Sunday in that section:

"I am a 'shut-in' mostly, but I had officials of the churches in this and other sections who took the posters to different localities to post in the churches and to present the subject of the undelivered Bibles. The superintendents of Sunday Schools or teachers in a dozen or more schools presented the little folders to classes as book-marks so the pupils would remember as they saw the appealing folder to pray that the Bible might be set free to go on its errands of mercy."

BOOK REVIEWS

Modern Religious Movements in India. By J. N. Farquhar. Published by the Macmillan Company, New York. Illustrated. Price, \$2.50.

Unless one has been keeping a close eye on India one is apt to think of the religions there as being ancient and unchanging. Movements favoring vigorous reform have taken place; many societies and cults have sprung up during a period of years beginning about 1800, of which an historical outline is here given. The teachings of Theosophy and various Societies are fully disclosed. Mahatma Gandhi is mentioned but once, since the book closes before he entered upon his unusual adventures in faith and practice.

The author goes on to tell of recent revivals of the ancient faiths, and then the realization of a vast number of India's ablest thinkers that these faiths cannot suffice for them. Dr. Farquhar feels that Christianity has ruled the development of this thought, and like a great searchlight, has shown up defects, so that there is a strong desire prevalent "that their leaders should be like missionaries." Many social reforms have taken place. The book leaves one with encouraging feelings as to the influence of Christianity in India; it is calculated to be a great help to all students of India and Missions. There is a good index.

Erromanga, the Martyr Isle. By H. A. Robertson. Published by George H. Doran Company, New York. Price, \$1.50.

This is a new edition of a very interesting missionary book. The author has given a most realistic picture of places and people; and in spite of the very touching story of the martyrs' deaths, there is much in the book of joy and beauty. Erromanga is one of the larger islands of a group in the Pacific Ocean which Captain Cook named New Hebrides, in 1774. Knowing that several missionaries had been murdered by the cannibals, Mr. and Mrs. Robertson started from Canada for this

island in 1871. After thirty years of service, Mr. Robertson gives to readers of missionary literature, this fine story of his work and the people among whom he spent these fruitful years. He also gives most interesting details of the manners, customs and characteristics of the people, and the physical features and products of the island.

The Story of John G. Paton (Revised Edition). By Dr. James Paton. Revised by A. K. Langridge. Published by George H. Doran Company, New York. Illustrated. Price, \$1.50.

Here we have a new edition of this great missionary classic for the young. The Centenary of Dr. John G. Paton's birth occurred on May 24th, and it is a fine circumstance that this work comes at this time. As an outstanding missionary character, Dr. Paton has an unusual place. This story is written with sympathy and insight, as a brilliant brother can do and the added account of Dr. Paton's later years and death as given by A. K. Langridge, makes this volume quite complete. The pictures add very much to the interesting text. The thrill of adventure among South Sea Cannibals cannot fail to captivate many a young reader.

Color Blind. A Missionary Play in Three Acts. By Margaret T. Applegarth. Published by George H. Doran Company, New York. Paper. Price, net, 10 cents.

The author of this play has been giving fine material to interest and hold the imagination of youth. Her latest works, "Short Missionary Plays" and "More Short Missionary Plays," constitute the most unique and usable material of the kind available. "Color Blind" is reprinted from "Short Missionary Plays" to give leaders in work with children and young people an opportunity to test the definite superiority of this vivid method of imparting missionary information.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A TRIBUTE TO REV. CYRUS J. MUSSER, D.D.

By Allen R. Bartholomew

AMONG all my kind associates in the work of the Church there are few men with whom I was more intimate than with my dear brother, Cyrus J. Musser. We have been friends for fifty years, since our student days in Lancaster. For a period of twenty-two years our hearts were knit together like those of David and Jonathan. We could truthfully say:

“We share our mutual woes;
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.”

The many friends who came to the offices of the Publication Board and the Board of Foreign Missions at 1306 Arch Street will remember our close quarters from 1902 to 1908. The small room that Dr. Musser and I occupied for six years in daily fellowship, with an ever increasing devotion for our work and with a growing fondness for each other, is a proof of the big heart of the friend whose loss we all deeply mourn.

It is hard for one who lived in very tender and cordial relations to give an adequate portrayal of the life and labors of such a dear co-worker. Good and faithful he was in all his ways and works; honest and devoted in all his dealings with men; true and loyal to all his friends; jealous and zealous of the welfare of his Church; tender, kind and loving to his family. Who that knew him in the inner sanctuary of his life-work will not gladly praise him for his great and invaluable services to the Church of his fathers! The faith, zeal and devotion of this man of God will live on in the currents of the Church's history. The lamp which he lit on the altar of sacrifice still burns bright and clear. The sanctity of his character will never die.

Dr. Cyrus J. Musser was born in Berlin, Somerset County, Pennsylvania, on

September 12, 1857. His father was John Musser, who served as an elder in the Reformed Church for 35 years, and his maternal ancestors traced their ecclesiastical relations back to the time of the Reformation. He early came under the influence of Dr. William Rupp, his pastor, who prepared him for entrance into Franklin and Marshall College. He graduated from that institution in 1878 with high honors, delivering the Marshall Oration, and from the Theological Seminary at Lancaster in 1881. During his seminary course, from 1878 to 1881, he was a tutor in the Academy. From the year 1881, when Brother Musser took upon himself the solemn vows of a minister of the Gospel, he was incessant in his labors of faith and works of love. His pastorates at St. Clairsville, Pittsburgh, Huntingdon and Norristown



were most fruitful. During this period of his ministry he also gave much time and service to the gathering of large sums of money for the betterment of the Theological Seminary at Lancaster. In a very true sense those magnificent Seminary buildings are a monument to his unflagging zeal and energy.

Dr. Musser will be best known as Editor of the *Reformed Church Messenger*. For a period of over twenty years, from 1896 to 1917, he tried to educate and inspire the membership of the Church with high ideals and holy ambitions. He had the editorial instinct in a high degree and he was ever busy in making plans and selecting co-workers in order to reach his ideal. He never forgot that the *Messenger* was the mouth-piece of the whole Church. The present growth of our denomination is due, in no small degree, to his broad Christian spirit.

Who will not give him large credit for his whole-hearted enthusiasm and signal consecration in behalf of the Forward Movement? It was during the stress of the nerve-racking campaign in 1920 and 1921 for enlisting the hearts of pastors and people, in advancing the cause of truth and righteousness in all the world, that he fell a victim of illness which proved fatal on the morning of May 22nd and he died at the age of 66 years, 8 months and 10 days.

Dr. Musser was married to Nettie Edith Mowry, of Bedford, Pennsylvania, who preceded him to the heavenly world on March 13, 1917. He is survived by two sons, Paul H., Assistant Professor of History in the University of Pennsylvania, and Dr. John, Assistant Professor of History in New York University, and a daughter, Virginia. Dr. Musser was a member of the Phi Beta Kappa, Phi Kappa Psi, Phi Alpha, the City Club, and the American Society of Political and Social Science. The funeral services were held in St. John's Church, Fortieth and Spring Garden Streets, Philadelphia, on Friday evening, May 23rd, in charge of Rev. Robert O'Boyle, pastor, assisted by Dr. William E. Lampe and Dr. John C. Bowman. Addresses were delivered

by Rev. Albert S. Bromer and the writer. Interment was made on Saturday afternoon in the old family plot at Bedford, Pa.

Should not the life and ministry of our dear brother Musser be an inspiration to all our pastors to be good and faithful servants of Christ? "Good and faithful" are qualities of character that give to life its real worth. When we think of the physical weakness of this dear brother and then compare it with the magnitude of his labors, we cannot help but feel that his life was like that of St. Paul, "whose strength was made perfect in weakness." What does it matter if the path we tread is rough and thorny when we know that it leads to an abundant entrance into the Heavenly Kingdom? There is no cross but what is overhung by a crown. There is no steep ascent but what leads to a promised land. Every trial begets a trust. Every loss brings gain. If we hold fast to the light Jesus gives us, and walk by it in the shadow, He will in the end lead us unto the perfect day.

"O Lord of Light, steep Thou our souls
in Thee;

That when the daylight trembles into
shade,

And falls the silence of mortality,

All is done—we shall not be afraid,

But pass from light to light; from
earth's dull gleam

Into the very heart and heaven of our
dream."

Count Yamamoto, the Premier of Japan, declared that the reconstruction of Tokyo as a modern capital will be "the real test of the resourcefulness of the Japanese and will demand the effort of the whole country to create something better and greater than the former city, for which purpose the government has assembled the best available wisdom and talent in the form of a commission."

The Premier also expressed the hope that "a lesson will be learned from the disaster, and that a supreme effort will be made to amend defects in the life and thought of the nation."

URAWA, JAPAN

A Case of Sociological Resurrection

REV. HENRY K. MILLER, D.D.

IT has been claimed that a municipality in the process of becoming a great city draws into itself the most venturesome population of the surrounding region, which thus becomes what is known as a "dead zone." Even assuming that to be true, the environs of a metropolis do not *stay* dead, but experience a resurrection. In due time the era of the commuter arrives. Increasing land-values and soaring rents force multitudes doing business in a great city to seek homes in the nearby country-side, and improved means of communication make it easy for such people to oscillate daily between their homes and their places of business. In this way suburbs receive back from a metropolis more than they gave.

In Japan the rapid growth of large cities in recent times has gone through stages similar to those in the Occident. Take Tokyo for an example. For some years the growth of this city absorbed much of the aggressive element in the surrounding population. Saitama prefecture lies within this zone, and many of its municipalities greatly felt the influence of Tokyo's drain upon its vital resources. There came to be a considerable stagnation in the suburban districts, and the outlook was not promising. However, Tokyo soon reached that stage in its development when people could live in the suburbs and yet attend to their business in the city.

As a result of this new tendency, Urawa, the capital of Saitama prefecture, has grown at a tremendous rate within recent years. People are now talking of its becoming a city. The authorities have taken steps to direct the physical expansion of the town according to a definite plan. Instead of allowing people to build at haphazard along six-foot streets running zigzag, they have laid out the

new part of Urawa along modern lines, wide streets crossing each other at right angles. The authorities also have gone into the business of providing good houses for newcomers. In other words, Urawa is having a boom, but of a wholesome character. The town is already an administrative and educational centre, and a good beginning has been made along industrial lines.

This new prosperity of Urawa has, of course, had a bearing upon our missionary work there. In fact, matters have reached a crisis. For a long time the Presbyterians operated in Urawa, but they turned the work over to us. After the transfer, there was considerable turmoil, due to an unworthy man who happened to become pastor of the little flock. Things are quiet now, but meanwhile the new prosperity has made the neighborhood in which we operate disreputable. That means that decent people hesitate to come to the evening services. Moreover, the owner of the house in which the pastor lives and works would not greatly mourn if we should vacate, for he could easily re-rent at a higher figure. The demand for houses is so great that it would be practically impossible for us to find a new place that would be both satisfactory and reasonable in rent. To put the whole case into a few words, the time has come for buying a lot and for building a parsonage and church. Land in the newly-laid-out section, while not cheap, is still moderate in price. We ought to buy at once. Delay would mean the usual advance in price. A fruitful source of the high cost of foreign missionary work is our inability to buy land when it is cheap. By the time money is actually available, we have to pay greatly advance prices. By the time we shall be actually in a position to buy land and build, it will require between \$8,000 and \$10,000 for a suitable lot and a suitable amount for a parsonage and church building. The Urawa congregation can contribute very little of this amount.

FIRST IMPRESSIONS OF MESOPOTAMIA

By Rev. Calvin Staudt, Ph. D.

AT last we are living by Tigris banks, in the romantic city of Baghdad, which once was the capital of the Moslem world, and in the land of Mesopotamia which cradled the human race and for millenniums had harbored the forces that moved the world. Today Baghdad lies along the crossroads of the world. The tourist, the pilgrim, the merchant, the soldier, the scholar, and now, too, the missionary are constantly passing through this city. New routes of communication have recently been opened so that this part of the world is no longer isolated but is part and parcel of a throbbing world.

Just three days ago we arrived in Baghdad, on the thirtieth of March, after a long but interesting voyage by way of Japan, China and India. After we arrived in Bombay we took a boat that sailed the Arabian Sea and the Persian Gulf and into the Shattel-Arab—a river formed by the confluence of the Tigris and the Euphrates—as far as Busra, where we first set foot on this ancient and historic soil.

Our boat was crowded, in fact overcrowded, with people of all sorts and descriptions. Some were tourists going to Europe by way of Baghdad; some were English officials bound for this land of the two rivers; then there were soldiers and almost an endless stream of pilgrims. These Mohammedan pilgrims

were going to the holy city of Kerbela, in Mesopotamia, where is the tomb of Hosein, regarded as the most sacred spot on earth by one-half of the Moslem world. Nearly a hundred thousand pilgrims used to come annually from Persia and India to this shrine.

These Moslems were very devout and not ashamed of their religion. At the hour of prayer they took their prayer rugs and turning to Mecca went through their devotions on the deck of the ship, unconcerned and undistracted by those about them. A wealthy Indian Moslem, whose cabin was beside ours, one day did not make his appearance and the next day when I was solicitous about his health he told me that he had not been sick but that he had fasted and prayed all day. He was very much interested in my mission and wishes to call on me after he comes to Baghdad from his pilgrimage.

The cabin which Mrs. Staudt and I had the privilege of occupying had been assigned to His Highness, Agha Khan, the head of the Moslems of India; but because of the indisposition of his mother, he cancelled his passage shortly before the boat's sailing, thus enabled us to sail a week earlier than we had anticipated or thought possible. Strange are the cross-currents of life and there seems to have been something providential in this. This religious leader was going to



COMPOUND OF THE ARABIAN MISSION
AT BUSRA



ALONG THE BUSRA—BAGHDAD
RAILROAD



MOSLEM WOMEN PILGRIMS ON THE
BOAT



ALONG THE TIGRIS RIVER AT BAGHDAD

come to this land in the interests of the Moslems. So were we, though for an entirely different purpose. Allah decreed, as a Moslem would put it, that we, instead of he, should come. One never knows but that there may be something prophetic in this.

The first sight of Mesopotamia was surprisingly attractive. Both sides of the river, all the way to Busra, were flanked with palm groves. If the Garden of Eden, as tradition says, lay in Lower Mesopotamia, one is almost apt to think that it must have been here. Most of the dates that we Americans have been eating have also come from this part of the world.

We landed at Busra, called the "Venice of the East," because of its many canals, and thence continued our journey on the Busra-Baghdad railway. Going up the Tigris and Euphrates valley, we skirted a few of the mounds beneath which lie buried the great cities of the Plain. We passed by Ur of the Chaldees where Abraham's home was and where he and his ancestors had worshiped the Moon-God Sin. At Ur, archaeologists have brought to light, this last winter, some interesting remains—the most noted being a large inlaid plaque representing a milking scene, dating from some 6000 years ago.

Later we passed close beside, if not through, the ruins of Babylon, on the Euphrates, a city which in the days of Nebuchadnezzar was the greatest in the world, and to which he led the Jews in

captivity. We could see the work done by excavators in cutting trenches and leveling mounds in an attempt to uncover the brick built palaces and temples of Nebuchadnezzar.

Nine miles to the east of Babylon lay the ancient Sumerian city of Kish, the first capital city of Mesopotamia after the Flood, a city which was in existence in 6000 B. C. Last evening I had the privilege of hearing Professor Langdon of the University of Oxford, who just closed his excavating for the season, tell the remarkable story of Kish and show us the things which the spade revealed. We looked upon the oldest pictographic record ever found and many other things of like importance. Thus the archaeologist and the scholar are moving the history of this land increasingly backward and the missionary and the educator are trying to lead it forward.

The valley of the Tigris and the Euphrates is extremely fertile and wherever the water is turned upon the soil by irrigation, wheat and other grains grow in abundance. Many an ancient canal, dug centuries before the time of Christ, did we traverse. Some of these have again been opened while others are still in ruins half choked with sand. An increasingly large number of canals are being opened and the day is not far distant when this desert will blossom again as the rose. Of all the countries of the Near East, Mesopotamia is economically the most promising—it is rich in agriculture and rich in oil.

Baghdad, like Damascus, is surrounded with gardens. As our train entered these gardens we somehow felt that the city lay only a short distance from us. We sensed it rightly. A number of minarets and domes suddenly lifted themselves up out of the horizon, an unmistakable evidence that we were approaching the capital of the recently formed kingdom of Iraq—Baghdad beside the swiftly flowing Tigris.

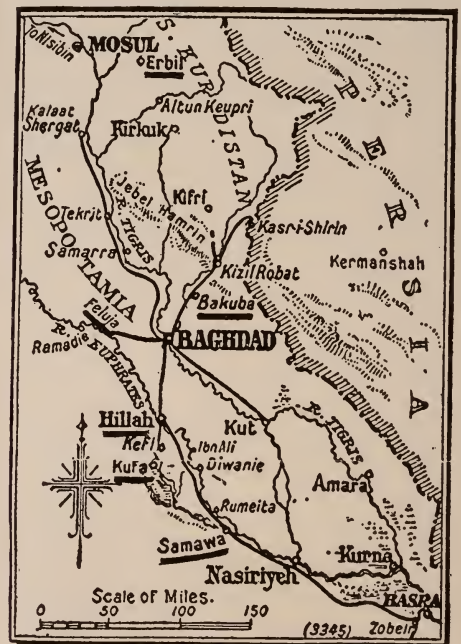
Baghdad is a wonderful city, an interesting city—a city which is in the throes of change, and a city that is desperately in need of the Gospel. I could scarcely believe my eyes as we drove from the station across the Tigris over the pontoon bridge to our hotel. Knots of men, women and children were making holiday in the public gardens under the palm trees. A football game was a lively scene with a large crowd of rooters and spectators. Men of all races and nationalities and, for that matter, of all religions, were touching elbows.

This is the strategic time to plant the Gospel in this city and open schools for Christian education. The automobile convoys across the desert with their eight-cylinder Cadillac cars, driving steadily day and night, actually swallow up the desert. The drive through the desert from Beirut to Baghdad, where the speed is often 60 miles an hour, is being made regularly on schedule time in 24 hours. On the very day we set foot in Mesopotamia and at the same hour the Constituent Assembly of 100 delegated members met and organized for the purpose of adopting and framing a constitution for Iraq. The American School of Oriental Research was recently opened and the famous Ward and Jastrow libraries were secured from America and housed in this city.

Every one is seeking an education and many are striving for the highest and the best. There is nothing in the land above Secondary Schools except an engineering school. The National Schools, which are in reality Moslem Schools—teaching the Koran and having classes on Sunday and no school on Friday—are only able to accommodate one-tenth of those who are

of school age. One of the inspectors of schools, who called on me this morning said that if they would open ten more schools tomorrow they would at once be filled. In a letter from one of the teachers of the University of Beirut, he states that they have over 60 students from Mesopotamia in the University this year.

This is the situation as I casually observed it in less than three days: Moslem schools, even those are so few that they supply only one-tenth of the need, no higher education. Here then is an *open door for Christian work*. Here is the strategic field for Missionary enterprise. Here the church must pour herself out in sacrificial giving and service in answer to the Macedonian cry. Can and will she meet the challenge?



MESOPOTAMIA

It will be of interest to note that *Hillah* to the south of Baghdad is the site of ancient Babylon and that *Mosul* to the north is close to ancient Nineveh. Ur of the Chaldees is now marked by the modern *Nasiriyeh*, while *Kurna*, at the junction of the Tigris and the Euphrates rivers is the traditional site of the Garden of Eden.

JAPANESE WOMEN MOVING FORWARD

Sarah S. Miller

GREAT changes have taken place in Japan, even since my own arrival some thirty-five years ago. At that time the lack of girls' schools above the Primary grade was very apparent. Girls and women had been kept so secluded that quite naturally the Government was slow in making the great innovation of giving girls an education equal in a general way to that of boys. But when the educational authorities saw that the missionary women were making a success of their intermediate (now called High-grade) schools, they also established similar institutions. Now throughout the country there are such *Koto Jo Gakko* and also various technical schools for young women. The late Mr. Jinzo Naruse, in 1901, founded the Japan Women's University and the missionaries some years ago started the Woman's Christian College. Moreover, women now have access to the Imperial Universities, though still under certain restrictions.

Education and the war with Russia developed Japanese women tremendously. So many men being at the front, the Women's Patriotic Society had to bestir itself and help the families thus deprived of their usual support. The women "came out," and they have never gone back. Women's clubs started up, and now it appears as if the women of the whole country had gone mad on the subject of clubs. While many of these organizations are for purely social purposes, others are for self-improvement, with circles for knitting, embroidery, foreign cooking and other useful accomplishments. A few are doing social service, conducting nurseries, etc. There is also a civics department in some.

Within recent times, after a great fire had destroyed the licensed prostitute quarters in the city of Osaka, women waged a lively campaign against the restoration of those infamous resorts. The agitation did not succeed. At the time of the great earthquake of September 1, 1923, the fierce fires wiped out the most notorious of Tokyo's licensed districts, and Japanese women again tried

hard to prevent its restoration, but without success. The women now have changed their tactics and are doing everything to influence young women against entering such a life, hoping in this way gradually to make it difficult to keep up these places. The following item taken from a recent issue of the *Japan Times and Mail* indicates that the women's latest move is meeting with considerable success:

February 24—A meeting of directors and proprietors of licensed houses in Japan will be held in Kobe about the middle of March. About four hundred representatives are expected to attend the meeting. The object of the latter is to discuss and decide on what steps to take to combat the campaign of opposition which is being conducted by various organizations, chiefly women's associations, for the prohibition of licensed prostitution.

Recently I had the privilege of hearing a prominent Y. W. C. A. worker, Miss Michi Kawai, tell about the activities of some of the women's clubs in Tokyo. Thinking the information might be of interest to our supporters at home, I shall record briefly some of the things she reported.

Shortly after the great earthquake, some of the authorities in Tokyo called together representatives of the women's organizations and told them about the conditions existing in the city. All had been taught in childhood to be kind to brothers and sisters, to obey fathers, and to be loyal to country, but now they must add another duty, namely, to "aid humanity." The women were requested to distribute milk and other necessities to the babes and children of the families in the stricken areas. The districts were so large that the task seemed herculean, indeed almost impossible to carry out, but the women set to work. With the aid of maps they divided the vast devastated regions into sections and canvassed them thoroughly, card-indexing every family. They have been distributing milk and other food, thus caring for the children of this generation. In the meantime the women sent a committee down to Osaka for help. The Osaka people agreed to

send 10,000 *futon* (mattresses and comfortables). The city government of Tokyo also furnished 100,000 *futon*. The authorities also turned over to them for distribution all the goods in an immense warehouse—rice, bean-sauce, dried fish, mattresses, comfortables and all sorts of household necessities—on condition that the goods be removed in three days' time. To remove the things within the prescribed time and prepare them for distribution was a task seemingly beyond their power. However, the Meiji University gave them permission to store the goods in one of its buildings that had been damaged by the earthquake. It cost the women \$500 to remove the goods, and they had no money. Some of them went from house to house in Tokyo, where the people whose homes had been spared were sheltering and feeding refugees by the dozen, in some cases. Yet from these heavily burdened people, the women collected in three days' time \$500 and 3,000 *futon*. In all these activities, the Christian women took the lead.

To illustrate the organizing ability of Japanese women and the quickness with which they can despatch work, let me repeat an incident related by Miss Kawai. The evening before the Prince Regent's wedding, some of these women were planning out their work. At about six o'clock notice from the police was received that a place had been reserved for the women's clubs from which to view the Imperial wedding procession the next forenoon. By half-past six one woman had drafted a notice, which another mimeographed upon postal cards, while a third pasted the stamps upon the card,* so that they were gotten into a branch post office before closing time (8 o'clock) and sent by special delivery that night to the members. Some one has said: "You cannot hustle the East," but

*The earthquake-fires destroyed much machinery, so that for a time the postage stamps issued by the Japanese Government had no mucilage on their backs. Post offices kept paste on their counters for the people's use. Even now (March) the sheets of stamps are not perforated, and scissors must be used in separating the stamps.

such methods would do credit even to our rapid West.

Some Christian women are doing great things one way or another. In a large city rather far from Tokyo a university graduate is teaching the merest rudiments of knowledge to the girls in a large factory just that she might have an opportunity to teach them morality and Christianity. The management employs her for this purpose at a salary of \$20.00 a month. As a teacher in a college she could command more than three times that amount. She is an enthusiastic worker and is obtaining fine results.

Once a year another Christian woman goes for a whole week to a large factory in a distant province, by invitation of the management, to give addresses on Christian morality. The girl-employees are given the week free from work in order that they may attend the lectures. The manager says that he does this because the girls, who work on one-year contracts, become so enthused by these lectures, that most of them gain an entirely new outlook upon life, their spirit improves, and they sign up for a second year and in many cases even for a third. They learn to take an interest in their



FAMILY OF PROF. T. NAITO, OF
NORTH JAPAN COLLEGE

work and become quite skilful, so that, even though some leave at the end of the second year, they go out as experts in their line and can readily find good positions in other factories.

In a factory near Sendai an evangelist has been doing Christian work for some years, with the result that fifty girls out of 300 are Christians. The management has engaged a young Christian woman to teach simple "readin', writin' and 'rithmetic" to the employees. Technically she is their "teacher," but she has been told particularly that she is really

employed to train them in Christian morality, to influence the girls spiritually.

These few notes show you how the women as well as the men of this country are "carrying on" and forging ahead. Christianity is making headway and you certainly will rejoice with us that missionaries will not be needed here many years longer. The time is not far distant when heralds of the Cross can pass by Japan and push on to other fields of labor. Is it not a marvelous thing to be able to see all this in one's lifetime? Surely this is "good tidings of great joy." *Tokyo, Japan.*

WHO ARE THE MIAO AND WHAT ARE WE DOING FOR THEM?

Rev. Ward Hartman

IN answering the question as to who are the Miao, I will answer it as applying only to the Miao of this section of the country. We are on the edge of the Miao country, hence there are practically no pure Miao or at least no Miao living in their original state. All have been influenced through association with the Chinese. The Miao of this district are fast being absorbed by the Chinese through inter-marriage and Chinese customs.

So far as we can learn the earliest natives of this section were the Miao of whom there were five tribes each with a family name. The remnants of these still remain but the Chinese came among them and inter-married before the government took control. The three counties here on the Kweichow border were the last of the province of Hunan to be brought into subjection to the government. Those who came among the Miao took on the customs and dress of them. They call themselves "country people" but the Chinese class them all Miao, thus today instead of only five there are many family names. About twenty miles from Yungshui, along the Kweichow province border, still a part of our field of labor, we find the purer Miao having been less influenced by the Chinese. So far I have not found any Chinese who came to live among the Miao of this section, before the days of government control, except

natives of this province. Most of them came from the neighborhoods of Shen-chowfu and Luki. A brass post which history says was set up a little previous to the time of Christ is still to be seen about fifty miles below Yungshui along the river. At that time a Chinese general set that as the extreme boundary of China, saying that all the country above was worthless and wild. It was less than two hundred years ago that the counties of Yungshui, Chienchow and Fengwang were conquered by the Chinese government. The crumbling stone outlooks and soldiers' stockades used in subduing the Miao are still very prominent around here. Many of the more level sections of the land were occupied by the Chinese while the Miao were driven back into the more mountainous regions. In early years there were frequent uprisings against the government soldiers.

Since coming under Chinese control they have been the victims of many unscrupulous Chinese and local officials who have made fortunes at the expense of the simple country folk. They must annually pay an exorbitant land tax, in the form of grain, which goes to support the military forces throughout this section. The government has a special set of officials and soldiers in each township whose duty it is to make the country people pay this tax. Aside from this they are called upon to help support the local

government. Thus we find great poverty or mere existence prevailing among a large part of the Miao. There are some very wealthy families but most of such are those who moved among the Miao and inter-married while they held official posts.

The county of Yung sui is estimated to have a population of about two hundred forty thousand. Except the city of Yung sui and a few towns along the main road of travel, the population is entirely Miao. Many carry, to Yung sui, on their backs the grain and wood they have to sell. Others are too far away, so at twenty different places throughout the country there are regular established market places. On every fifth day the people come to market bringing whatever they have to sell, others go there to buy. Cloth, salt and other commodities are carried out from the city and put on sale. At the largest of these markets frequently several thousands of people come together on a market day, at other places only a few hundred. We have been able to get large audiences to listen to the Gospel as we stood near some market place.

The Miao have no written language and among the original five tribes of this district there was considerable difference in dialect. Their language is very limited in expression so that they have borrowed many terms from the Chinese. Throughout this section most of the men speak some Chinese and all are anxious to learn more. There is a crying need for education throughout the country districts. What schools they have are very poorly conducted and few attend. We have not found one woman who could read, and men who can read simple Chinese are few.

The Chinese look down upon the Miao, but they are a sturdy, hard-working people. As to features and physical form one can scarcely distinguish the Miao from the Chinese. The Miao women seem larger and more sturdy than the Chinese women. As to dress the men dress practically the same as the Chinese. The dress of the women is quite distinctive. They are very fond of embroidery in gaudy colors, having it on the front of



REAR OF THE NEW CHAPEL AND
EVANGELIST'S RESIDENCE AT YUNGSUI,
CHINA

their coats, also on the sleeves and near the bottom of their trousers. Wherever it can be afforded the woman wears a heavy collar of silver about the neck. In bridal adornments, among the wealthy, a bride may wear as many as seven of these collars each larger than the other. Others wear very large ear dangles of silver and a number of silver bracelets. Their head-dress made of several yards of either dark blue or white cloth is wound neatly and tightly around the top of the head. This is characteristic of the Miao women, so they can be easily told from the Chinese women.

What of their religious condition? They are not worshippers of idols except where done so through imitation of the Chinese. They have no temples for worship. They worship their ancestors, some at the threshold of the door into the house, some at one end of the house. They have sacred trees which are worshipped largely for curative benefits. Ignorance makes them the victims of a system of superstitions, beliefs fostered by the local demon chaser, which is almost beyond our realization. There are seventy-two kinds of demons, all of which are continually on the outlook for prey so that in any direction a man goes, at any time of day or night, he is in danger of being harmed by one of these terrible monsters of the unseen world. The demon chaser claims to have the power to see these devils climb up or down the posts of the house as he goes through his mumblings and pounding of drums to scare them off from some suffering victim. Of course, no one else can see them.

They are never all scared away because the demon chaser's food depends on the need of their assistance.

The second part of our subject asks what are we doing for the Miao. So far, we must report, very little has been done through this section to give the Gospel to them. They seem very willing to listen to the message of Christianity. Naturally there was considerable fear of us when we came here a little over a year ago but that has passed away. On nice days we often have thirty or forty Miao men and women in our yard or sitting in the little temporary chapel. They are beginning to understand that we are here to help them. Their limited knowledge of Chinese and our very small Miao vocabulary makes it difficult to explain the Christian truths.

Last Easter three men from the country were baptized. We are having regu-

lar weekly meetings and inquirers' class at one of the Miao villages about five miles from Yungsui. Two have asked for baptism. We have completed a chapel on the main street in the middle of the city. On nice Sundays we often have twenty or thirty country people at the morning services. Work has begun on a chapel building outside the city wall here at the place we are living. It will be especially for work among the Miao. Frequent trips have been made to the market places and we have been privileged to get into a number of the Miao homes. Just now four men have come in to spend a week in the study of the Bible. Those who have heard the Truth are trying to tell it to others. Our great need now is for consecrated Miao workers to help spread the Gospel among the country people. May we count on your prayers? Yungsui, Hunan, China.

DEAR DR. BARTHOLOMEW:—Perhaps you would be interested in this picture of a group of us who were recently to Yanglowsze, or as the Railway spells it—Yang Lou Ssu. Evangelist Ma and Hospital Nurse Deng Seng Ho were with the party as well as Miss DeChant, Miss Myers, our James and Mrs. Beck. My handy-man, Li, who always goes out with me, stands behind Deng Seng Ho. It was rainy, rainy, rainy, both at Yunki and Yang-lou-ssu; but Miss DeChant kept her spirits bright nevertheless. You can see we were out for mud and rain as well as for evangelism!

E. A. BECK.



SHIGA SAN—A TRUE CONVERT OF CHRIST

(Dr. Noss, in the following article, brings back memories that I wish to link up with it. Pastor Ichimura of whom he writes, became very ill while a student in Union Seminary and died in a hospital. President Hall frequently went to see him and during one of his last visits Mr. Ichimura took him by the hand and said, "Dr. Hall, when I look into your face I forget you are a foreigner." I accompanied Dr. Noss to the funeral services held in the Chapel of the Union Seminary and saw the body of Pastor Ichimura laid to rest in a cemetery in Brooklyne. A. R. B.)

THIS is about a Japanese Christian named Shiga (Shee-gah). If I met him on the street today I should not know him from Adam; for I have had but one short glimpse of his face, and that was years ago. But he is very interesting.

The good Book says that one star differs from another in glory. Shiga reminds one of a comet, "a whisk star," as the Japanese call it. It is very eccentric, and it whisks upon the scene once in ten years or so. It does not quite belong, but something holds it to the solar system. Shiga seems like that.

1903

When I went home for my first furlough I heard of him from my dear friend, Pastor Ichimura, who was studying in America at the same time. Ichimura had some years before been attracted to Sendai from his home in Japan's sunny southland. Our implacable northern winds had developed in him that dread disease which is forever ravishing our rarest workers. To know Ichimura was to love him. President Charles Cuthbert Hall treated him as a son and held his hand while he, a lonely exile agonizing in the Presbyterian Hospital, New York City, ventured forth into the other world. The Japanese Schaff, Kashiwai-En, a fellow student and a devoted friend, called me to conduct the funeral service in the language that I had learned from the departed one, for he had been my first teacher. Dr. Hall and Professor Kashiwai have since, like Ichimura, laid down their lives for the cause of Christ in the Far East.

This digression is not unrelated to the story of Shiga. It indicates who and what manner of man he was who first discovered and described him.

When Ichimura was with me in Amer-

ica I asked him to write a brief account of his experiences as a pastor at Iizaka, Nagaoka and Fukushima. He did so, and I helped him to get the English straight. The Board of Foreign Missions published the story as a neat tract, "Six Years An Evangelist." By way of preface the Secretary of the Board wrote: "This story the late Dr. E. V. Gerhart said was the most striking testimony to the transforming power of the Gospel that he had ever heard."

One paragraph in the tract is about the subject of this sketch: "In a village near Iizaka there is a young Christian called Shiga. The occasion which led him to seek Christianity was very strange. He was intimate with a Buddhist priest in his village. The priest was morally unscrupulous, though very intelligent. He was compelled by his parishioners to leave this temple on account of his unscrupulous conduct. When he took leave he handed a New Testament to Shiga, advising him to read it very carefully, 'because it is the most precious book in the world.' This, Shiga told me, was the beginning of his seeking of Christianity. By and by he came under Christian influence, and at last he was baptized. He is an intelligent youth, always eager to learn of Christianity. Once he fell into a most complicated and painful family trouble. His Christian character was tried to the utmost. But he came out of the trial perfectly victorious. His victory is a first-rate proof of the moral power of Christianity."

1913

My helper at Wakamatsu, Takaku San, coming one morning, as usual, to attend to my mail, brought with him a visitor. This was not unusual; many people were drawn to the house through curiosity in those days, and, fearing to

scare them off through too much attention, I used to treat them in a rather offhand manner. I did not pause to scrutinize this particular caller. He was not introduced by name. My helper simply said: "This man came to the city to deliver a carload of *daikon* (giant radishes) to the garrison, and as he passed by he happened to notice the sign of the 'Gospel Shop' and asked after the Church. He says that he used to be a member of Iizaka Church." "Iizaka?" I said. "Then you know Ichimura?" "Yes? He was a dear friend to me, taught me the Japanese language. He was from Tosa, you know, and the pronunciation of the people of Tosa is the best. We were in America together. While there he wrote a little tract." I got the pamphlet out of a drawer in the desk, showed him the picture, and proceeded to give him a rough account of the contents. I rattled on quite heedlessly. When I reached the middle of the paragraph about Shiga I was startled by a sound of sobbing. My caller had buried

his face in his hands. "Did Ichimura Sensei tell the Americans about my faith? Just this morning at Joko I saw an open Testament in the home of the master of the station. His wife is a believer. I did not have the courage to tell him that I too am a believer." And he went away too agitated for further speech.

I judged that, as is so often the case, he was in hot water financially. Many Japanese who begin the Christian life with high resolve get hopelessly entangled in the clutches of the usurers. After that they are like the proverbial flea, and are lost to the Church.

A few days later Takaku San told me that Shiga had been at Inawashiro, a little town on the flank of the murderous volcano Bandai, where we have a flourishing Sunday School. "The last time I was there," he said, "the postman came to the door with a letter for Shiga. 'I can't find him,' he said, 'but they say that he is a Christian, and so I thought that you would know.' Then one of the boys in the Sunday School said that he



SHIGA SAN AT WORK PRUNING AN APPLE ORCHARD; PASTOR YAMAMOTO,
OF MORIOKA

has seen him at a barber shop. 'The barber had told me to quit going to Sunday School, because Yaso is very bad. This made Shiga San mad and he said to the barber, 'What is bad about Yaso? What do you know about it?' And the barber was ashamed."

Ten years before I had wondered at Ichimura's enthusiasm over Shiga. Now I had found reason to share that enthusiasm. Who ever heard of a man's standing up for Jesus in a barber shop?

In the following ten years I often thought of Shiga, but lost all trace of him.

1923

A letter from my colleague Singley, of Morioka: "Last Sunday Pastor Yamamoto baptized a man who has never before been in the Church. Today when visiting Yamamoto San I asked about the new member and I received some very interesting news. The man who was baptized is a man whom you know. His name is Shiga Hiroji, of Fukushima Ken. His first introduction to Christianity was through the priest of his native village, who had been reading the Bible. Then a pastor by the name of Ichimura wrote a tract or something, and in some connection mentioned Shiga San's name. If I understood aright, you later met Shiga San and chided him because he was mentioned in a Christian tract, and was not yet a member of the Christian Church. . . . How would he, Shiga, feel, if when he offered to his children all the best equipment he could buy, they would refuse to accept his gifts? How then must God feel when children of His, like Shiga, always refused what God wished to offer them? After this process of thought he determined to become a member of the Church here at once. Being acquainted with Honda San he told him all about his desire. Honda, being one of those who are now opposing Yamamoto San, wanted Shiga to wait and be baptized by Dr. Schneder. Shiga, however, objected because he wanted to be baptized at once, and by the pastor of the Church which he would attend later."

Ichimura in his tract says expressly that Shiga was baptized at Iizaka, and it is quite certain that he was. His seeking baptism a second time would be nothing

very unusual in Japan. He himself declares that all preparations had been made for his baptism, but at the last moment he was prevented.

However this may be, it was remarkable and characteristic of him that he would be baptized "by the pastor of the Church which he would attend later." Morioka Church is not the only one in Japan where factions exist. Our immature Christians are forever complaining of the weakness of the pastor. If the angel Gabriel were installed, the old men would complain of his lack of dignity and the young men would complain of the dullness of his preaching. Shiga's stand for loyalty to the pastor is like a fresh breeze from the north on a sultry day. He reminds me of a sturdy elder of Towamensing Church in Pennsylvania, who on one occasion as he was going to Church said to me, his son-in-law: "They are going to hold an election for pastor, but I hope they will not elect that candidate: I don't want him." When he came home: "They have elected him. I did not want him, but he is our pastor now and I am for him." May Shiga's tribe increase!

Not long ago it was my privilege to visit Iizaka and preach there. As I was resting in my room, there came a man named Nozaki. He, too, had known and loved Ichimura. I asked him if he had known Shiga. His face lighted up. Yes, he had been the friend of his youth; the two were always together. He himself could never talk; but Shiga was a wonderful speaker. He had not heard from Shiga for a long time; but there was not a day when he did not think of him, pray for him. If only he would settle down and live a straight life, what a power for good he could be. Three days later I find this postscript to a letter from Mr. Singley: "Mr. Shiga was in church last Sunday night and walked home with me. He gave some very interesting testimony to a young business man who dropped into the service and questioned Mr. Yamamoto."

It was the same hour that his old friend at Iizaka, not knowing at all where Shiga was, breathed his artless prayer in behalf of the wanderer.

At last we have discovered the focus of the comet's orbit.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

TO COLLEGE GIRLS OF TODAY

O H, College Girls, dear College Girls! I wonder if you know
How older hearts reach out to you as on through life you go;
What opportunities are yours in these enlightened days
For service to your church and state—innumerable, the ways.
Against the evils of the day, to voice your protest strong,
And never be it yours to shield or to condone the wrong.
Oh, College Girls, dear College Girls, this message is for you
To beg you stand, with heart and hand, for all that's good and true;
My prayer is this: God help each one to be a beacon light—
To stand four-square, through all your days, for order, law and right.

Hickory, N. C.

EMMA INGOLD BOST.

EDITORIAL

IT is with pleasure that we present the Fifth Annual College Girls' Number of the *OUTLOOK OF MISSIONS*. The almost three hundred Reformed girls in our denominational colleges and the large number of girls in other colleges are looking into a chameleon-hued future in which situations may look right or wrong according to the angle of approach. It is but fair to our students that the colleges provide opportunities which will inculcate high standards of thought and deportment so that the student shall not bring disappointment to the home, the community and the Church upon return from college.

The frequency with which students returned from college, alienated from Christian activities called for a remedy. In seeking the remedy, the idea of the Student Secretary was evolved.

Recently a College President said, "I'm not clear on the functions of the Student

Secretary. I can see how she might get student volunteers and thus help Foreign Missions, but further I do not see." We must not confuse the office with the Student Volunteer Movement Secretary. The work of the Student Secretary lies in interpreting the denominational and interdenominational work of the Christian Church to the students, with the hope of conserving the lives of the students for Christian service.

There have been some inquiries as to the reasons for the Student Secretary being appointed by the Woman's Missionary Society of General Synod instead of some other board. The Woman's Missionary Society adopted the plan employed by other denominations thus making the work of the Student Secretary conform to that of other Student Secretaries. A detailed account of the procedure is presented in the article entitled "The Student Secretary."

THE STUDENT SECRETARY

MOST of the Woman's Boards of Missions of North America are affiliated with the two Interdenominational National Boards of Missions, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. These

denominational Women's Boards have Candidate and Student Secretaries, who are members of the Student Committees of the National Boards. The chief duty of these secretaries is the dissemination of missionary information by public presentation of world needs and through pri-

vate interviews with prospective missionaries at schools and colleges.

In denominations where the Woman's Board functions separately from the General Board the Candidate Secretary not only traces every prospective missionary, but also recommends her for examination and appointment.

The Committee on Student Work of the Federation of Woman's Boards of Foreign Missions two years ago merged its work with that of the Federated Student Committee which includes besides the Federation Student Committee, the Committee on Student Work of the Council of Women for Home Missions, the Women Secretaries of the Council of Church Boards of Education, the Student Secretaries of the Y. W. C. A., the Student Volunteer Movement and the Student Fellowship for Christian Life Service. The aim of this Committee has been to unite these secretaries working in the student field for counsel, co-operation and fellowship.

All Candidate and Student Secretaries are either regularly appointed or co-opted members of this Federated Student Committee. They are invited to the annual meeting of the National Y. W. C. A. Student Conference Committee and at

the conferences held become a part of the Advisory Board and advise and hold meetings with the students in attendance.

Visitation to the smaller denominational schools, or to a college where a denominational group is small, is usually made by the individual secretary; but in the case of the larger colleges and universities it is by a team of secretaries who are invited by the religious forces at work on the campus. There are many advantages in having the various denominational secretaries do their work on a given campus at a certain time, therefore team visits are planned and carried out by the Federated Student Committee wherever practicable. Two or three of the secretaries, representing the team, are selected to present world needs to the entire student body before denominational group meetings and personal interviews are held. The impress this makes upon the students can best be expressed in a remark which one girl made: "Why you are all working toward the same end."

The larger Woman's Boards have as many as six Student Secretaries. The influence of these consecrated secretaries upon the young college woman cannot be estimated.

C. M. K.

WITH OUR GIRL STUDENTS

LATE spring days brimful of activities, the final glee club concert, the play of the year, May day festivities, the swimming meet, all fraught with the associations to grow precious with the years—it is in these busy, happy days that we write from a college campus. This is the last visit of the school year and as we pause to retrospect, varied memories of the year's work arise.

Perhaps since the work of the Student Secretary is new to the denomination it may be well to follow a typical visit. In the preliminary correspondence with the Y. W. C. A. President arranging for the denominational group meeting, the invitation may come to address the entire woman student body while on the campus. In this case, interdenominational work fostered by women—the

Farm and Cannery Migrant Work or the Union Christian Colleges of the Orient—is usually presented. As the Farm and Cannery Migrant Work affords a means of service for the college girl in the summer by providing work at the established stations, personal interviews invariably follow where more definite knowledge of the prerequisites for the position is given.

The same day or possibly the next, the denominational group meeting is held and it is here that our woman's work is presented. Pictures of our representatives, their homes, their work shops—the schools, the hospitals, the churches—all are shown that the work may seem real and vital.

To some groups the extent of this work is truly a revelation. For the first time they realize what the women of their



MRS. KRAMMES, MISS ISKE AND
MISS JONES

denomination are accomplishing. To others, the talk is simply a review, a refreshing of the memory. One group meeting at a denominational college grew into a delightful discussion of personal friends and acquaintances as the pictures of the missionaries were shown. Daughters of missionaries remembered them as workers on the field while many more remembered them either as they had heard of them through older brothers and sisters or as they had known them personally in their own college days. The sincerity of the devotions that followed with this group will long be a sacred memory. It is from this college that have come the greater proportion of workers on the foreign field during the last few years and it is in this college that the challenge of foreign missions is kept constantly before the student. We can approximate its ideal in the words of the

Dean of Women, "We consider our religious life a failure if each year there is not at least one volunteer for the foreign field."

While an attempt is made to so present our work at home and abroad that interest may be aroused and stimulated, yet the thought that there is unlimited opportunity for service in the local Church is also stressed. Realizing that college women, trained as they have been, invariably look for an avenue of service after graduation, the challenging need for trained leadership is impressed upon them.

Interviews with girls interested in home and foreign service, with those who have problems on the local campus, or with those who wish to discuss personal problems, follow. Through the contacts gained by these personal interviews we feel that our best work can be done.

Our visit is almost over. Perhaps a tea provides an opportunity for last farewells or as in another instance—at dinner a table thoughtfully reserved for our girls affords the same opportunity. With these farewells are mingled expressions of genuine appreciation, voiced at every school visited, to the women of our Church for their thought and interest in providing a means whereby they, as students may be kept in touch with the work of the Church.

J. M. J.

Hood College, May, 1924.

ONE THOUSAND NEW SUBSCRIBERS

Just as we are ready to forward our copy, word reaches us of a 100 per cent **OUTLOOK OF MISSION** record from one of the largest missionary societies in Eastern Synod.

* * *

The first report toward the 1000 additional subscribers! Watch for the photograph next month.

* * *

Is every member of the consistory a subscriber to the **OUTLOOK OF MISSIONS**? The **OUTLOOK OF MISSIONS** is not a woman's journal, but the magazine for the men and women.

AMONG THE CONTRIBUTORS

"Pages from a College Diary," by Miss Catharine L. Nau, returned missionary. Miss Nau lives in Pittsburgh, Pa.

* * *

The verses "Awake" and "Just Spring" were written by Adeline Bucher, of Shenchow, China. At present Miss Bucher is attending the Preparatory Department at Cedar Crest College.

* * *

Miss Adelaide Gundlach, daughter of Rev. and Mrs. C. H. Gundlach, of Buffalo, N. Y., was the first dean of women at Ginling College, Nanking, China. During her furlough she has been studying methods and assisting in the office of the dean at Berea College, Ky.

* * *

Frances Bromer, daughter of Dr. and Mrs. E. S. Bromer, of Lancaster, is a student at Hood College.

* * *

Aurelia Grether, of Belleville, Wisconsin, is a student in the University of Wisconsin at Madison.

NOTES

Mrs. Evemeyer from the San Francisco Reformed Church writes: "As a result of my eighteen weeks of two Bible courses—New Testament Followers of Jesus and the Experiences of Jesus Leading to Calvary—twelve so far have decided for Christ in confirmation and several to be baptized. The Guild is going fine, but who will take care of these young people after I am gone south, concerns me greatly."

* * *

Student Secretary, Miss J. Marion Jones, visited Cedar Crest College, Keystone State Normal School, Hood College, Heidelberg University, Ursinus College, The College of Wooster and Millersville State Normal School. It is hoped that in planning for the Student work of the coming year more colleges may be included.

* * *

Mrs. C. C. Bost, of Hickory, N. C., attended the National Convention for

Law Enforcement held at Washington, D. C., in April.

* * *

The Prayer for the month of July, as found in the Prayer Calendar, was written by Mrs. D. W. Gerhard, of Lancaster, Pa., mother of missionaries Paul L. Gerhard and Mary E. Gerhard, of Sendai, Japan.

SPECIALS FOR THE JULY NUMBER

A delightful story—exactly the thing you may need for the August porch meeting of the missionary society—entitled "A Handful of Memories."

* * *

A home mission story that we hope will please but not tax our thinking.

* * *

Hot weather program suggestions.

MONTHLY QUIZ

- 1.—*What Reformed College had 170 girls in the freshman class last September?*
- 2.—*What college dedicated six new buildings this year?*
- 3.—*Bible study which resulted in twelve confirmations — who taught the courses?*
- 4.—*A southern woman who attended a National Convention in Washington—who is she and what has she written in this number?*
- 5.—*What are you requested to clip from the May OUTLOOK OF MISSIONS?*
- 6.—*Quote what Lincoln said about chance.*
- 7.—*Who is Mrs. Ono?*
- 8.—*Which should be used in September the Home or Foreign Mission Study texts?*

"We who look for Jesus ought to be joyful. It is no credit to our Lord when we look as though we were seeking His grace."

WITH THE YOUNG WOMEN IN OUR COLLEGES

AWAKE!

AWAKE!
The Spring washed world has risen
from rest.

The mountains in their cool, fair love-
liness

Have met the dawn.

Oh, hearken to the music of the trees
A tiny breeze on fairy wings is kissing—
A sparrow pecked the sill, his bright eyes
calling,

"Awake! The morn is here!"

ADELINE BUCHER.

Cedar Crest.

OUT UNDER THE STARS

OH heav'nly Jesus, I'm alone, outside
beneath the stars,

The night is radiant, not one cloud its
wondrous beauty mars;

All care has vanished, all the world to me
seems pure and bright,

For Thou hast shed upon its brow a
tender heav'nly light.

A vision comes before my eyes, in won-
der I behold

Three fleeting forms and high above one
star like shining gold.

Three gifts are placed before Thee Lord,
far costlier and fine

Than ever I can give to Thee, no wealth
can I count mine.

Must I despair and turn away, must I
from Thee depart?

Lord Jesus, all I have to give, oh take
and keep, my heart!

The vision's past, beneath that sky of
stars again I stand;

I stand, alone — alone — no, no, the
Saviour holds my hand!

AURELIA GREYHER.

University of Wisconsin.

A PRAYER

TO sing my best when life is full,
To sing my best when the tide ebbs
low,

To carry a song in my heart, on my lips
'Till my rich warm blood shall cease to
flow.

That is my prayer, Father, give me
strength,

I would sing Thy song with my dying
breath,

Strength to sing well throughout my life
'Till the last sweet sounds are lost in
death.

FRANCES BROMER.

Hood College.

JUST SPRING

AN exhilarating bit of breeze
Has come our way

And filled us with a wild desire

To sing and dance, today;

The tiny buds are creeping—

The first robin has been seen,

And a little fairy told me

That the grass will soon be green!

Oh, why worry with old school work—

Such an unimportant thing—

Let's go out and just enjoy

Spring!

If I'd tell this to a teacher,

(Though she likes the spring as well

As any of us; who wouldn't now, pray
tell?)

I can hear her saying gently,

"Alas, Alas!

April will soon be over,

And exams are coming fast!"

But I'd shake my head with laughter

At such an unimportant thing—

For why worry about old exams

When it's just Spring?

ADELINE BUCHER.

Cedar Crest.

SHADOWED DAWN

THE night was dark,
 So dark I could not even feel my way.
 I stumbled, fell, and rising stumbled on
 Praying that dawn and day
 Might quickly come.
 So long the night seemed—
 A never ending stretch of darkness
 Black without stars—
 And God—a far off mystical Being
 Powerless to help.
 My body ached with bleeding wounds
 Caused by cruel stones.
 My mind was helpless prey
 To torturing doubts and fears.
 Then suddenly I felt a cool strong hand
 Grasp mine firmly, and a voice
 At once so low and sweet, it brought
 Unaccustomed tears to my smarting eyes,
 Said, "The dawn is here, open
 Thine eyes, my friend, and see
 That all this darkness is within thee
 Not without." Fearfully and with great
 trembling
 I opened my eyes, but alas! so long
 accustomed
 To the darkness were they that I could
 not see,
 And I cried aloud in bitter anguish of my
 soul.
 But he who held my hand said,
 "Patience, friend, look with all thy being
 for the light,
 And believe that thou shalt see."
 So we trudged on, He guiding me;
 And gradually the darkness faded
 From before my eyes and I saw
 The deep, intense and awful blue of the
 eternal sky,
 Which faded gradually into mists of rose
 and amber,
 And those in turn to light of purest gold,
 The light of day.
 Then He who held my hand
 Turned toward me, smiling,
 "Go," said He "there is the way,
 And sin no more."

FRANCES BROMER.

Hood College.

HEIDELBERG Y. W. C. A.

DURING the year the Heidelberg "Y" girls have had the privilege of hearing a number of messages upon various phases of missionary work. Mrs. Annetta H. Winter, recently returned from China, spoke on Christian Education in China. Mrs. Winter's manner of presentation left a lasting impression on the girls. Equally interesting were the stories told by Mrs. William F. Adams, of Chinese customs and the work our missionaries are doing in China.

Upon the return of Miss Alma M. Iske from a visit to the Indian Mission and School in Wisconsin, that work was presented to the girls. They seldom hear much of Home Mission work and were interested in the account of the splendid work the Reformed Church is doing for the Winnebagoes in Wisconsin.

Especially helpful were the two meetings addressed respectively by Mrs. J. Albert Bean on the subject "Tendencies of the Modern Girl" and Mrs. C. A. Krout on the subject "What the College Man Expects of the College Woman."

This spring Miss J. Marion Jones, Student Secretary of the Woman's Missionary Society General Synod, spent four days on the campus. The students were greatly interested in what she told them about the Farm and Cannery Migrant Work.

Mrs. B. B. Krammes spoke an appropriate message on Mother's Day.

Not only have the girls been listening to addresses, but they have participated in a number of practical campaigns among which were the Yamagata and Student Fellowship campaigns. In addition to the money a barrel of clothing was sent to the Student Fellowship Relief. This year through the proceeds of a bazaar eighty dollars was sent to the Grace Steinbech Station in China.

Beside candy sales and serving refreshments at the May Day Fete a Musicale for the benefit of the Conference Fund was a fine success. The program was entirely composed of home talent. On account of redistricting the "Y" conference areas, our delegates will go this

summer to Lake Geneva, Wisconsin, instead of Eaglesmere.

Our "Y" was fortunate to have a representative at the Annual Convention of the Y. W. C. A. in New York City, who sent interesting daily reports in addition to the splendid report she gave upon her return.

AUGUSTA BARRICK,
President.

CEDAR CREST "Y" SOCIAL ACTIVITIES

AS the recently elected President I seem to have little to tell of our life here, but since I have just finished the year as chairman of the Music and Social Committee I shall tell some of the things we did socially.

As Cabinet members of the "Y" we returned a few days before the opening of college, to plan our work for the year. We did not take all our House Party time for business, but went on a picnic when we related our summer experiences. We call our coming together a House Party because we have such a jolly time during the three days before College opens that we think the term "House Party" just fits the occasion.

This year we started the "Big Sister" movement. The first Friday evening of the school year is given for a reception to the old and new "Y" girls. The old girls renew their love and loyalty to the Y. W. This inspires a love in the hearts of the new students.

The Annual Christmas Party and Carol singing is an enjoyable time at Cedar Crest. Our tree was not trimmed with the usual pretty little Christmas balls, but with little white packages contributed by the students to be distributed to needy families in Allentown.

We had an interesting and entertaining time at our Stunt Party when we "took off" several members of the faculty. Our concluding social event will be a Tea in honor of the new officers and cabinet members.

ANNA HOLTZINGER.

DOINGS OF HOOD'S "Y"

IF you were to visit Hood's campus, the newest thing we could show you would be the dearest, homiest, little green roofed, brown shingled, rustic bungalow which to us is the "Y" Hut, but which to the Y. W. C. A. is the "Y" Home.

It was the newest thing on the campus last September until our 170 freshmen came to far outshine its green roof, and figuratively speaking "green" plaster and floors. But there it was, all ready to welcome the "Big Sisters" (Upper Classmen) who brought their "Little Sisters" (Freshmen) to the annual get acquainted party which the "Y" held the first Saturday after college opened.

At that time it looked like an empty house, but after our party, the spirit of our "Y" seemed to abide there and as lovely material things such as draperies, furniture and books, pictures, and many things, including Japanese curios, appeared so rapidly because of Hood's generous friends, the little Hut was really transformed into a home in its truest material and spiritual sense.

After we had our Hut there was no question about its use. It was ours; and it proved to us the greatest means for our successful assimilation of those 170 freshmen entrusted to our care. I recall the good times, sings and parties; the services around the great fireplace when the firelight and candlelight worked their charm as only such light can.

The place which the "Y" Hut has come to fill in the life of the college is remarkable. It is the Day Students' headquarters, the meeting place and social center of our clubs and miscellaneous organizations, the rendezvous for individuals and groups who care to spend the time chatting or entertaining; an oasis during the moderately early morning hours during examination week for those who desire the warm, quiet place to study, besides fulfilling its primary function, the home of the "Y". Here is where in all seriousness our discussion groups may meditate upon Biblical, missionary and "Y" problems. It is in fact, the center of campus life.

At the real "Hut Warming" a night

was spent with our delegates who attended the Eaglesmere Conference, June, 1923. Candlelight, a crackling fire, and the warmth of happy friendship pervading the Y Hut, and the members of the Eaglesmere delegation as hostess, transported the college to the convention itself where it caught from their messages the inspiration emanating from it.

The Christmas season brought with it many old "Y" events made new. This year the patrons of the Annual "Y" Bazaar were privileged to shop in the streets of Bagdad. Amid oriental decorations the girls' handwork made a gorgeous display.

Two days before our Christmas vacation the newest of the "Y" plans was fulfilled. More than half the student body assembled in the dimly lighted chapel at 6 o'clock A. M. to partake of the fellowship, solemnity and inspiration of a communion service which seemed more truly their own because they had planned it. Reverend Henri L. G. Kieffer, of the Evangelical Reformed Church and Reverend T. J. Haehr, of the Presbyterian Church, Frederick, officiated.

Traditionally (at Hood) Christmas caroling is in order the morning on which we leave for vacation. Accordingly all who could evade the lure of sleep (which was the entire college), candle in hand, sandwich in mouth, and wraps on back, hustled gaily in groups through sleeping Frederick to wake her with songs.

Hood's "Y" manifests a strong interest in missionary activities. As concerns Student Volunteer work, Hood has a number of girls whose college course points toward the foreign mission field as a definite goal.

At the time of the Student Volunteer Conference at Indianapolis beginning December 23, 1923, Hood offered to four of her students that great opportunity (not of representing Hood) but of deriving that kindling spark of enthusiasm which will fire their purpose.

On February 8, 9 and 10, 1924, Hood was hostess to 172 students and conference leaders met for the Tri-State (Maryland, Delaware and District of Columbia) Student Volunteer convention. The burden of this conference was the consideration of the great National

problems of social and religious life with its racial phases.

This year, as customary, Hood's "Y" joined in raising a "Student Friendship Fund" which represents the organized co-operation on the part of American youth to aid their less fortunate fellow students in other lands.

Hood's direct interest in foreign missions is through its own missionary, Mary Gerhard, a former student and teacher here, who has been teaching English in North Japan College, Sendai, Japan. Hitherto we knew Miss Gerhard as the recipient of our spiritual and financial gifts, but this year we knew her as a true friend who brought us gifts and greetings from North Japan College.

Before this year the soul of Hood reached out over the expanse of land and sea to meet kindred souls, but now we meet one of those souls in the person of Mrs. Ono, formerly a teacher of household economics in Miyagi Jo Gakko (Girls' School) Sendai, Japan, whom Hood welcomes into her student group.

A great many girls are looking toward a future of Social Service, that immediate brand of missionary activity.

Among the important visits to Hood in the interest of the "Y" was that of Miss Louise Homequist, Student Secretary of the National Board of the Y. W. C. A., who endeared herself to our delegates at Eaglesmere. A more recent visit was that of Reverend G. W. Richards, D.D., L.L.D., President of the Theological Seminary, Lancaster, who delivered four powerful lectures on "The Fundamentals of Religion from the Modern View Point."

With this opportunity our "Y" activities come to a close to my time of writing. On May 10th, on the occasion of our May Fete, we expect a visit from Miss J. Marion Jones, Student Secretary for the Woman's Missionary Society. The proceeds of the May Fete are used to send our delegates to the Annual Eaglesmere Conference. The inspiration which comes to Hood through the delegates it sends there gives the "Y" an impetus for better and larger undertakings each year. EVELYN R. DITTO

(Y. W. C. A. Member).

Hood College.

THE "Y" ACTIVITIES AT URSINUS

OH, how deeply we feel the spirit of the "Y" in all of our campus activities! As we review the past year, pleasant memories come to us of hikes, meetings, chats and, yes, best of all, Eaglesmere!

The seven "U" girls who had the good fortune to be at Eaglesmere last summer were so enthused that by the time the House Party at the opening of the college year was ended, all the Cabinet members had caught the spirit. We made our Y. W. hike to "Lost Lake" an Eaglesmere meeting, and although our "Lost Lake" is a poor imitation of Eaglesmere, yet with the camp fire and the songs the girls liked it very much.

"Big Sisters" had early begun their welcoming and as a further means of getting acquainted separate hall parties for freshmen were held in the other halls.

The "Doll" Tea Party was an enjoyable affair. This "Tea" was held near the Christmas holidays. According to custom, dolls were dressed and scrap books made for the mission box. A larger than usual number of dolls were dressed this year.

Our most impressive gathering was the "Candle Light Service." We are proud of our 100 per cent membership. Next to this we would name our Christmas Party when we were guests of Mrs.

Gawthrop, one of our faculty advisers. The candle-lighted room with holly decorations, made the Christmas story seem very real to us and then, too, we had with us our dear friend, Dr. Tuttle, of Swarthmore.

Chief among our activities this year has been the furnishing and dedicating of a new "Y" room—a bright and cheery room of our very own. This is in the new Library Building. Here the girls may gather and feel at home. What fun it was to furnish it when we found that the Ursinus Woman's Club was back of us!

The Mission Study Classes were grouped into a Japanese Day. Amid "cherry blossom" decorations, Miss Carrie M. Kerschner delivered an interesting series of talks on Japan. These were interspersed with impersonations, songs, etc.

Many notable speakers addressed the joint meetings of the Y. M. and Y. W., but because of the helpful suggestions we especially mention the visits of the Student Secretaries, Miss Mary Baker and Miss Frieda Klenk, of the National Y. W. C. A., and Miss J. Marion Jones, of the Woman's Missionary Society.

HELEN M. JOHNSON.

Ursinus College.

PAGES FROM A COLLEGE DIARY

October 20th.

AWFULLY good club meeting today. Glad I have the little first year girls—quite a responsibility to be a leader for *them*, but they're very happy to follow the Rainbow. Took walk to Fire Bell Hill, picked out Miyagi Girls' School from the many houses and trees, played games. Wonderful moon tonight—boiled chestnuts and snap beans for supper in celebration of the Moon Festival.

Tuesday.

Foreign teachers are queer. Had to tell about the Moon Festival in English conversation. Is that teaching us English? Believe we learn more in trans-

lation class. My turn for freshman practice teaching today—used cups, saucers, spoons, etc., for conversation. Anxious to begin real teaching next year. Wonder where I'll be!

October 27th.

Debate today at English Club—"Can Women Keep a Home and Have a Job Too?" Miss Kawai told us at Y. W. prayer meeting about the needy students in Germany, Austria, etc. Y. W. choir sang terribly—late for practice yesterday. Y. W. going to give concert for European students.

Thursday.

Easy day—gymnasium, sight singing and foreign cooking. Made chicken and

waffles. Sight singing—"excite" singing. Tohoku College field day, very noisy—band, guns, shouting. We went over after school—saw the lantern race, and an eel race. Our school's athletic meet next week. Tennis good today. "October's bright blue weather," as we learned in Literature Class.

November 9th.

Sociology, psychology and Chinese philosophy buzz in my head. Glad it's Friday, even though it means house-cleaning. Mr. "Red Radish" announced a raise in tuition. Hope father can send four yen fifty sen every month. My best friend, O-Nobu san, has to stop school—lungs are bad. Good crowd tonight at Postal Savings Bank night school. It's a new thing called Social Service. Had a feed afterwards in Kimiyo's room.

November 17th.

Got my *geta* mixed with Teruko's on coming out of church. Feet very tired after three-mile walk into the country for my afternoon Sunday School Class. Boys very noisy. Taught them a little prayer.

Finished my crocheted lace bag after supper. Foreign teacher spoke at Dormitory prayer meeting on "Being Square." I'm too fat to have corners.

SENDAI, Saturday.

Went to Main Street after morning prayers. Bought candy and a new notebook. Visited O-Nobu san at the Hospital. Had hot noodles at my aunt's. The maples are bright red just now. Saw a regiment of soldiers leaving for Saghalieu. Read "Reconstruction" in the library and studied all the rest of the day for Ethics and Bible tests.

December 15th.

Snow on bamboo and pine trees very lovely. Stores have Santa Claus and Christmas presents.

December 27th.

Reached home today. Talked as fast as I could about our parties and singing for Christmas. Early morning caroling the very best. Wish Christmas came

C. N.

THE NEW GINLING

THIS year has been a great year for Ginling College as it has seen its horizon widen from the narrow confines of the high-walled residence to the spacious buildings on the low-rolling hills overlooking the busy city and majestic Purple Mountain beyond. As Ginling itself has moved out into a larger life it has more to offer to the young women of China who come crowding to its doors, 100 strong this year. For them it is a widening of horizon, too—physically, mentally and spiritually, and in order to help the students find their largest life through study and personal contacts, the faculty are constantly called on to be and do their best for the sake of the students.

At the beginning of this school year the faculty had a quiet day before college opened to prepare themselves for the strenuous days ahead. One of the members has written a general news letter about the college, in which she tells of this day of quiet:

"The puzzles and problems of the new year, complicated by new location, increased numbers needing new plans, new rules, new traditions had proved perplexing. No power on earth could straighten out all that tangle. The faculty were weary in mind and body. A day of quiet in which we could stop and take counsel together and consider quietly and prayerfully the real problems, and



CENTRAL BUILDING OF GINLING COLLEGE—GIFT OF SMITH COLLEGE ALUMNAE



FACULTY AND SENIOR CLASS OF GINLING COLLEGE

cut away some of the disturbing, complicating elements, was planned. Sunday, September the thirtieth, before the girls came, before the last plans were completed, before the last moves were made, was the day set. The program made began at eight, with breakfast all together, and ended with evening song at eight at night. A day of refreshment and inspiration it proved to be. The silent gathering in the upper room, the heartfelt prayer, the humble spirit evident, and the clear desire for guidance, made the service one of real value. The Bible leader gave assurance of strength and power to be had for the taking, and of her firm conviction that we are to find soon new ways of using that God-given power. The practical discussions were fresh and helpful. Evensong, with its plea for a joyous Christian service, was a happy ending to a full day."

The Dedication of the six new college buildings was probably the outstanding event of this year, so far as I can judge from the letters which have come to me. If I may be permitted to quote again I would give you the following description of the event written by Miss Cook, of

Smith College, who is spending part of her Sabbatical year at Ginling.

*"On Wednesday morning, October 31, a long line of guests were received by the president, Mrs. Thurston, in the beautiful guest hall of the Central Building which is fitted up in dignified Chinese style. After a cup of tea they were conducted on a regular sight-seeing tour of the buildings and grounds before the formal program in the gymnasium began.

"The dedication exercises resembled those of similar occasions at home; though the academic procession across the campus was shorter it boasted hoods of many colors, worn by both Americans and Chinese. Inside the gymnasium was an audience of some four hundred, about equally Chinese and American, and on the platform sat the Civil Governor of the Province, a representative of the Military Governor, the Chief of Police, and others of Nanking's dignitaries. The program was carried out in the two languages, the address in Chinese being given by one of the professors at South-

*Printed in the Smith College Alumnae Quarterly.

eastern University and the one in English by the President of St. John's University in Shanghai. Congratulatory speeches were made by the Civil Governor and by the Dean of the Law School here in Nanking. . . . The entire audience joined in the words of dedication, ending: "O Spirit Divine, Inspirer of all holy thoughts and purposes, to Thee we dedicate all that we have built, and ask Thee to use and bless it richly for the education of the women in China."

The Y. W. C. A. has taken on the same responsibility for the new neighbors as it had for the old, and again the day school has been opened and the neighborhood children may come in for their share of the enlargement and enrichment of life for which the college stands.

The graduates of last year are 100 per cent in teaching positions and 70 per cent of these are in their own high schools. That is a significant record of service, and we hope that Ginling may continue to train up leaders who will go back to their own communities to serve, and thus increasingly make the ideals of the college live in the hearts and lives of the people of China. Ginling has the great opportunity, through its graduates and former students, of bringing "abundant life" to many parts of that great land.

ADELAIDE GUNDLACH.

Literature Chat

CARRIE M. KERSCHNER

MANY times in the course of a year we read in letters sent to us, "We cannot find the names of the books we are to use this season"—or "The price was not given." In the May OUTLOOK OF MISSIONS appeared the names of all books which are to be used by Adult, Senior, Intermediate and Junior groups in our missionary societies. The prices were also given. Please clip that chat and paste it in a conspicuous place.

There will again be packets containing program helps, leaflets, etc., to be used with each book—a fuller account of this will appear in the July issue of this magazine.

Today we are offering SUPPLEMENTAL reading material which we are ready to supply and which many will want.

For Adults and Seniors—"Foreign Magic," by Jean Carter Cochran; a book of charming stories centering about the work of a medical mission station in China. Cloth \$1.50. "Looking Towards a Christian China," by Milton T. Stauffer. This book will provide questions for discussion for men's groups. Ready in October. Paper 25 cents. "New Life Currents in China," useful especially on the work of Christian Missions in the healing and prevention of disease. Cloth 75 cents.

For Intermediate Groups—"Torchbearers in China." A reading book which tells the stories of some famous missionaries to China and of some outstanding Chinese Christians. Recommended for boys, especially. Paper 50 cents, cloth 75 cents.

For Junior Groups—"Children of China Post-Card Painting Book"—an importation from England. Six attractively colored pictures of Chinese boys and girls and their pets with three outlines of each picture on post-cards to be painted by the children. A jingle for each picture and full directions for coloring. Price 60 cents. "Friendship Center in China," by Wilhelmina Stooker and Janet Hill. Contains plans for a project developed around the building of a model mission station and a Chinese village. Price 50 cents. "Chinese Home Cut Out"—twice as good as the Japan Cut Out which was so popular. On heavy paper. Price 50 cents. "Picture Sheets"—Chinese Boys and Girls, Chinese Snapshots—25 cents each. "China Primary Picture Stories"—new—and real Primary in character, 50 cents. "Chinese Ginger"—"Recreation programs from China," by Catharine A. Miller. A book as spicy as its name. Paper 50 cents. "The Book of a Chinese Baby"—also an importation—a gift you will want for your wee boy and girl—paper cover 50 cents.

Maps of China. Wall map showing all Protestant Mission Stations, 60 cents. Large Outline Map for wall use, 25 cents.

Small outline maps for individual use and for Handwork in all Societies, per dozen 25 cents.

Missionary World Map—98 by 41 inches. Printed in colors showing principal political divisions. An attractive map for church or study class. Cloth \$3.50, paper \$2.00.

Home Mission Material. "A Hand Book—Bibliography on Foreign Language Groups in the United States and Canada"—compiled. An invaluable guide to literature dealing with all foreign language groups in America. Cloth \$1.50, paper \$1.25. "The Land of Saddle Bags." A delightful story of the mountain people of Appalachia. Cloth \$1.50. "Uncle Sam's Family," a reading book of home mission stories for the boys and girls themselves. Illustrated with pen and ink sketches. Cloth \$1.00. Playing Together Picture Stories, 50 cents. Picture Sheets, 25 cents each. The Eskimos, Negro Neighbors, the Italians, Orientals in the United States.

All Societies are urged to conform again to the regular church program and study the Home Mission books first. Woman's Societies should therefore send at once for the book "Of One Blood." Senior groups of G. M. G. should use "Adventures in Brotherhood;" Intermediate Group, "Land of All Nations." Prices of each of above books in paper 50 cents, cloth 75 cents. Mission Band and Junior groups should order "Better Americans," number two. Cloth 75 cents. Watch for the prices of packets, etc., in the July OUTLOOK OF MISSIONS.

Have you ordered "Everyland?" You cannot well afford to be without it. Price \$1.50, or in clubs of five at \$1.25 each. Missionary Review of the World, \$2.50; in clubs of five at \$2.00 each. *Combination offer to both magazines to the same or separate addresses, \$3.00.* Renew through Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa.

Send for your study books before you go to the Summer Conference. It will help to have read your book before you leave home. Consult the May OUTLOOK for the name of the book you should order.

Eastern and Potomac Synods, please order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 8 Remmele Block, Tiffin, Ohio.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

JAPAN ON THE UPWARD TRAIL Chapter VI.

"The Skipper and His Ship"

1. Describe "The Sea within the Straits."
2. Give the population of these islands and tell about the occupations of their simple life.
3. What is the moral and religious condition of these people?
4. How did God remember His people in these remote islands?
5. Who provided funds for a Gospel Ship and why?
6. Describe the qualifications and training of Captain Bickel which fitted him to fill the call to become the captain of the Gospel Ship.
7. Tell about "the building of the ship."
8. Name some of the dangers encountered by this mariner.
9. What was Captain Bickel's method of attack?
10. Describe the captain's strenuous life and give some of the results of his days of toil.
11. What were some of the means of contact employed by Captain Bickel?
12. What was the first evidence that the leaven was working? Other proofs?
13. Tell the story of Ode.
14. Describe Captain Bickel's personality.

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

REPORT OF TREASURER, MAY 1, 1923, TO MAY 1, 1924

| Synods | G. M. S. Budget 1923-24 | W. M. S. Budget 1923-24 | Synods | W. M. S. Budget Paid | Special Gifts Home Missions | Special Gifts Foreign Missions | Life and In Memoriam Members | Thank Offering | Special Church Funds | "Missionary Review of World" Forward |
|-------------|-------------------------|-------------------------|----------------|----------------------|-----------------------------|--------------------------------|------------------------------|----------------|----------------------|--------------------------------------|
| | \$1,247.75 | \$14,629.88 | Eastern | \$ 812.82 | \$3,282.85 | \$1,425.00 | \$11,969.01 | \$ 110.00 | \$ 2.50 | \$20.00 |
| 6,566.40 | 799.25 | 5,409.76 | New Ohio | 2,449.99 | 1,388.37 | 950.00 | 13,262.90 | 2.00 | | |
| 2,989.80 | 506.00 | 2,664.40 | Ohio | 633.44 | 59.75 | 100.00 | 91.32 | 1,000.00 | | |
| 4,635.00 | 434.70 | 1,503.05 | Central | 237.70 | 45.00 | 125.00 | | | | |
| 8,553.60 | 634.80 | 4,655.20 | Pittsburgh | 291.03 | 1,051.00 | 250.00 | 4,890.71 | 500.00 | 20.00 | |
| 3,101.40 | 389.85 | 7,441.83 | Potomac | 221.93 | 940.83 | 575.00 | 6,060.51 | 20.00 | | |
| 905.40 | 128.80 | 3,171.17 | Midwest | 296.45 | 544.84 | 200.00 | 5,249.16 | | | |
| 838.80 | 55.20 | 903.62 | Northwest | 326.90 | 197.01 | 25.00 | 1,409.23 | | | |
| \$41,767.20 | \$41,196.35 | 906.45 | German of East | \$5,270.26 | 793.00 | 50.00 | 1,065.13 | \$1,632.00 | \$22.50 | \$20.00 |
| | | \$41,285.36 | Totals | | \$8,302.65 | \$3,700.00 | \$43,997.97 | | | |

Girls' Missionary Guilds

| Synods | Budget | Home Missions | Foreign Missions | Thank Offering | Budget | Home Missions | Foreign Missions | Total |
|----------------|------------|---------------|------------------|----------------|------------|---------------|------------------|------------|
| Eastern | \$1,171.20 | \$ 35.00 | \$130.00 | \$ 704.12 | \$ 654.61 | \$ 78.75 | \$227.76 | \$518.46 |
| New Ohio | 899.51 | 192.35 | 119.50 | 1,396.19 | 185.36 | 29.18 | 85.18 | 380.51 |
| Ohio | 251.74 | | | | 6.16 | | | |
| Central | 191.80 | 1.05 | 55.00 | | 14.33 | 7.00 | 2.00 | 3.00 |
| Pittsburgh | 384.46 | 75.00 | 15.00 | 376.07 | 115.28 | 15.58 | 29.10 | 186.94 |
| Potomac | 550.29 | 35.00 | 35.00 | 433.35 | 205.18 | 2.50 | 131.88 | 178.61 |
| Midwest | 401.32 | 145.85 | 136.75 | 861.31 | 72.58 | 17.42 | 44.66 | 153.88 |
| Northwest | 142.90 | 31.99 | 30.00 | 81.14 | 82.23 | 13.51 | 13.93 | 50.08 |
| German of East | 58.70 | | | 29.73 | 27.19 | | | 16.54 |
| Totals | \$4,051.92 | \$487.99 | \$521.25 | \$3,881.91 | \$1,562.86 | \$163.94 | \$534.51 | \$1,488.02 |

DISBURSEMENTS

W. M. S. Budget, Foreign Missions—

| | |
|---|--------------------|
| Miyagi Girls' School, Sendai, Japan..... | \$6,016.50 |
| Evangelists, Japan | 2,034.15 |
| Kindergarten Teacher, Japan | 1,002.75 |
| Ziener Memorial School, Yochow, China | 1,661.70 |
| Girls School, Shenchow, China..... | 3,667.20 |
| Evangelists, China | 974.10 |
| Medical Work, Shenchow, China..... | 1,174.65 |
| Medical Work, Yochow, China..... | 1,174.65 |
| Christian Literature, Foreign Lands..... | 114.60 |
| Mrs. Hoy's Industrial Work..... | 286.52 |
| European Fed. Church Relief | 229.20 |
| Totals | \$18,336.02 |

| Synods | Budget | Home Missions | Foreign Missions | Thank Offering | Budget | Home Missions | Foreign Missions | Total |
|----------------|------------|---------------|------------------|----------------|------------|---------------|------------------|------------|
| Eastern | \$1,171.20 | \$ 35.00 | \$130.00 | \$ 704.12 | \$ 654.61 | \$ 78.75 | \$227.76 | \$518.46 |
| New Ohio | 899.51 | 192.35 | 119.50 | 1,396.19 | 185.36 | 29.18 | 85.18 | 380.51 |
| Ohio | 251.74 | | | | 6.16 | | | |
| Central | 191.80 | 1.05 | 55.00 | | 14.33 | 7.00 | 2.00 | 3.00 |
| Pittsburgh | 384.46 | 75.00 | 15.00 | 376.07 | 115.28 | 15.58 | 29.10 | 186.94 |
| Potomac | 550.29 | 35.00 | 35.00 | 433.35 | 205.18 | 2.50 | 131.88 | 178.61 |
| Midwest | 401.32 | 145.85 | 136.75 | 861.31 | 72.58 | 17.42 | 44.66 | 153.88 |
| Northwest | 142.90 | 31.99 | 30.00 | 81.14 | 82.23 | 13.51 | 13.93 | 50.08 |
| German of East | 58.70 | | | 29.73 | 27.19 | | | 16.54 |
| Totals | \$4,051.92 | \$487.99 | \$521.25 | \$3,881.91 | \$1,562.86 | \$163.94 | \$534.51 | \$1,488.02 |

Special Gifts, Foreign Missions..... \$18,336.02
Thank Offering, Foreign Missions..... 6,971.24
Totals..... 25,307.26

| | | | |
|---|-------------|-------------|--------------|
| Ziemer Memorial School, Yochow, China. | \$ 765.60 | | |
| Miyagi Girls' School, Sendai, Japan. | 994.40 | | |
| Special Gifts, Foreign Missions. | | 2,242.25 | |
| <i>Mission Band Budget—</i> | | | |
| Kindergarten Work, Japan. | \$ 246.70 | | |
| Medical Work, Yochow, China. | 434.72 | | |
| Special Gifts, Foreign Missions. | 681.42 | | |
| | 534.51 | | |
| Grand Total for Foreign Missions. | | 1,215.93 | \$ 42,465.44 |
| <i>W. M. S. Budget, Home Mission Board—</i> | | | |
| Japanese Work, San Francisco. | \$2,377.95 | | |
| Japanese Work Los Angeles. | 1,174.65 | | |
| Hungarian Deaconesses. | 3,151.50 | | |
| American Deaconesses. | 2,377.95 | | |
| Jewish Mission, Philadelphia. | 4,956.47 | | |
| Church Building Funds. | 974.10 | | |
| Special Gifts, Home Missions. | \$15,012.62 | | |
| Thank Offering, Home Missions. | 3,068.44 | | |
| Special Church Building Funds. | 23,150.00 | | |
| | 1,560.00 | | |
| Grand Total. | | \$42,791.06 | |
| <i>G. M. G. Budget—</i> | | | |
| Migrant Work. | \$ 167.20 | | |
| Special Gifts, Home Missions. | 293.90 | | |
| Thank Offering, Home Missions. | 500.00 | | |
| Grand Total. | | 961.10 | |
| <i>Mission Band Budget—</i> | | | |
| Kindergarten, San Francisco. | \$ 186.96 | | |
| Special Gifts, Home Missions. | 149.24 | | |
| Thank Offering, Home Missions. | 1,169.63 | | |
| Grand Total. | | 1,505.83 | |
| <i>W. M. S. Budget, Tri-Synodic Board—</i> | | | |
| Indian School, Neillsville, Wis. | \$ 1,031.40 | | |
| Special Gifts, Home Missions. | 441.45 | | |
| Grand Total. | | 1,472.85 | |
| <i>G. M. G. Budget—</i> | | | |
| Indian School, Neillsville, Wis. | \$ 796.40 | | |
| American Teacher, Lakewood, O. | 796.40 | | |
| Special Gifts, Home Missions. | 1,592.80 | | |
| | 161.99 | | |
| Grand Total. | | 1,754.79 | |
| <i>Mission Band Budget—</i> | | | |
| Indian School, Neillsville, Wis. | \$ 494.48 | | |
| Special Gifts, Home Missions. | 14.70 | | |
| Grand Total for Home Missions. | | 509.18 | |
| For Missionary Retreat, Tiffin, O. | | | \$ 48,994.81 |
| For Forward Movement. | | | 8,835.05 |
| | | | 20.00 |
| Grand Total, Home and Foreign Missions. | | | \$100,315.30 |

| | | | |
|--|--------------|--------------|--|
| Sales of Literature. | \$ 2,487.20 | | |
| Sale of Mission Study Books. | 2,657.14 | | |
| Sale of Prayer Calendars. | 2,220.42 | | |
| Sale of Missionary Pins. | 190.12 | | |
| Sale of Banners. | 44.60 | | |
| Rental of Costumes. | 26.65 | | |
| Interest Earned. | 2,334.68 | | |
| Offerings, Dayton, O. | 106.68 | | |
| Refund, Rosina Reddin. | 25.00 | | |
| Subscriptions, <i>Everyland</i> . | 285.85 | | |
| Subscriptions, <i>Missionary Review of the World</i> . | 151.50 | | |
| Grand Total. | | 10,529.84 | |
| Total Receipts for Year. | | \$127,252.98 | |
| Balance Carried, May 1, 1923. | | 67,785.97 | |
| Grand Total. | | \$195,038.95 | |
| DISBURSEMENTS | | | |
| Foreign Missions. | \$ 42,465.44 | | |
| Home Missions. | \$45,257.99 | | |
| Tri-Synodic Board. | 3,736.82 | | |
| Forward Movement. | 48,994.81 | | |
| Missionary Retreat. | 20.00 | | |
| Total for Missions. | 8,835.05 | | |
| Educational and Contingent. | \$100,315.30 | | |
| | 18,889.34 | | |
| Grand Total. | | \$119,204.64 | |
| Balance Carried, May 1, 1924. | | \$ 75,834.31 | |
| BALANCES | | | |
| Scholarship Bond. | \$ 6,000.00 | | |
| Investments. | 69,500.00 | | |
| Cash in Bank. | 334.31 | | |
| Grand Total. | | \$ 75,834.31 | |
| BALANCES | | | |
| Scholarship Fund. | \$ 6,204.70 | | |
| Special Church Building Funds. | 586.57 | | |
| Life and Memorial Members. | 23,132.00 | | |
| W. M. S. Thank Offering. | 34,083.07 | | |
| G. M. G. Thank Offering. | 6,976.11 | | |
| Mission Band Thank Offering. | 1,488.02 | | |
| W. M. S. Home Missions. | 36.00 | | |
| W. M. S. Foreign Missions. | 1,331.41 | | |
| G. M. G. Foreign Missions. | 534.69 | | |
| Educational and Contingent. | 1,461.74 | | |
| Grand Total. | | \$ 75,834.31 | |

Mrs. LEWIS L. ANEWALT, Treasurer,
814 Walnut Street, Allentown, Pa.

Audited, May 9, 1924.
Mrs. CHAS. H. NADIG,
Miss KATIE S. OCHS,
Mrs. CHAS. F. REITER.

W. M. S. SPECIAL GIFTS

Foreign Missions

| | |
|--|-------------|
| Foreign Mission Day Offering..... | \$ 118.83 |
| Work of Mrs. David B. Schneder..... | 500.00 |
| Mrs. Seiple's Orphanage Fund, Japan..... | 5.00 |
| Rebuilding Japan..... | 76.50 |
| Japanese Relief—Earthquake District..... | 1,092.22 |
| Rebuilding Bible House—Japan..... | 5.00 |
| Toward Salary of Rev. Alfred Ankeney.. | 25.00 |
| Mary Schneder..... | 5.00 |
| Catherine Pifer, Japan..... | 150.00 |
| Aurelia Bolliger, Japan..... | 48.00 |
| Our Missionaries—Japan..... | 10.00 |
| Christmas Gift—Mrs. Fesperman, Japan.. | 60.38 |
| Kindergarten Building..... | 75.45 |
| Mrs. Kriete's Kindergarten Work—Japan.. | 20.25 |
| New Dormitory, Sendai..... | 10.00 |
| Kanda Chapel, Japan..... | 10.00 |
| Rev. E. H. Zaugg, Japan..... | 40.00 |
| Rev. Dewees Singley, Japan..... | 5.00 |
| Miyagi Girls' School, Sendai, Japan..... | 21.00 |
| Japanese Students..... | 115.00 |
| Chinese Students..... | 135.00 |
| Bible Women—Japan and China..... | 235.00 |
| Student—Eastview Schools, China..... | 30.00 |
| Toward Salary of Rebecca Messimer..... | 200.00 |
| Tuition of Josephine Tang, Medical Student, China..... | 250.00 |
| Ruth Snyder, China..... | 130.00 |
| Christmas Gift—Mrs. Whitener, China.. | 60.37 |
| Sara Moser, China..... | 19.00 |
| Katherine Zierdt, China..... | 13.00 |
| Esther Sellemeyer, China..... | 15.00 |
| Minerva Weil, China..... | 20.00 |
| Kindergarten Work—Japan and China.. | 72.50 |
| Girls' School, China..... | 18.00 |
| Ziemer Memorial School, Yochow, China.. | 56.12 |
| Mr. Heffelfinger's Furnace Fund..... | 5.00 |
| T. Edmund Winter's S. S. Fund, Yochow, China..... | 10.00 |
| Hoy Memorial Hospital, Yochow, China.. | 30.00 |
| Equipment Woman's Hospital, Yochow... | 173.59 |
| Eastern Synodical Anniversary Fund—For Furnishing Rooms, Woman's Hospital, Yochow..... | 634.00 |
| Miss Traub..... | 14.34 |
| Endowment of Bed, Woman's Hospital, Yochow..... | 200.00 |
| Bed in Woman's Hospital, Yochow..... | 25.00 |
| Medical Work, Shenchow..... | 20.00 |
| Mary Myers, China..... | 10.00 |
| Miss Krick—for Soap, China..... | 16.00 |
| Rev. Ward Hartman, China..... | 35.00 |
| Primary and Day School Work—Rev. E. A. Beck, China..... | 55.00 |
| Salary of Miss M. Kamamoto—Evangelist Dr. and Mrs. W. E. Hoy, China..... | 25.00 |
| Mrs. W. E. Hoy—Materials for Quilts etc. | 5.00 |
| Toward Salary of Rev. J. B. Yaukey, China | 13.61 |
| Mrs. Ward Hartman—Birthday Gift.... | 250.00 |
| Evangelistic Work, China..... | 50.00 |
| Toys—Children of Missionaries..... | 15.00 |
| La Rose Memorial Missionary Fund..... | 1.00 |
| Salary of Adelaide Gundlach, China..... | 50.00 |
| Missionary Work in Mesopotamia..... | 768.00 |
| Union Colleges of Orient..... | 20.00 |
| Christian Literature for Women and Children in Foreign Lands..... | 26.63 |
| Joseph R. Stein, Syria..... | 50.54 |
| Work of Dr. Adolph Keller—Protestant Churches in Central Europe..... | 9.00 |
| German Relief..... | 20.60 |
| Relief of Reformed Ministers—Europe... | 10.00 |
| Expense of Transporting Clothing—European Relief..... | 25.00 |
| Suffering Children—Germany..... | 37.00 |
| Near East Relief..... | 10.00 |
| Armenian Relief..... | 55.00 |
| Belgian Gospel Mission..... | 97.00 |
| Baby Fold—Barcilly, India..... | 3.00 |
| Memorial Church—Chateau Thierry, France | 30.00 |
| General Work of Foreign Missions..... | 70.00 |
| | 455.31 |
| Total Disbursed..... | \$ 6,971.24 |
| Balance, May 1, 1924..... | 1,331.41 |
| Total Synodical Receipts During Year.. | \$ 8,302.65 |
| Balances Carried..... | |

| | |
|--|-------------|
| Eastern Synodical Anniversary Gift..... | \$727.63 |
| For Miss Traub's List of Materials..... | 68.70 |
| Equipment, Woman's Hospital, Yochow..... | 357.08 |
| Furnishing Rooms—Woman's Hospital, Yochow..... | 178.00 |
| | \$ 1,331.41 |

W. M. S. SPECIAL GIFTS

Home Missions

| | |
|--|-------------|
| Japanese Community House, San Francisco..... | \$ 20.00 |
| Community House, Akron, O..... | 422.00 |
| Old Folks' Home, Upper Sandusky, for Building Fund, Hospital, etc..... | 482.75 |
| Nazareth Orphanage..... | 35.00 |
| Ft. Wayne Orphanage..... | 46.00 |
| St. Paul's Orphanage..... | 10.00 |
| Bethany Orphanage, for Christmas..... | 25.00 |
| Hoffman Orphanage..... | 100.00 |
| Phoebe Deaconess and Old Folks' Home.. | 35.00 |
| Hudson House, New York..... | 20.00 |
| Women's Work—Council of Churches of Christ, Pittsburgh..... | 92.75 |
| Miss Detweiler—Student, Phila. School for Christian Workers..... | 275.00 |
| La Rose Memorial Missionary Fund..... | 50.00 |
| Salem Church, Cincinnati, O..... | 25.00 |
| Zion Church Building Fund, Decatur, Ind.. | 62.65 |
| Zion M. E. Church, Massillon, O..... | 5.00 |
| Third Church, Greensburg, Pa..... | 100.00 |
| Easter Gift, St. James, Allentown..... | 10.00 |
| Miners S. S., Athens, O..... | 5.00 |
| Mission House College, Plymouth, Wis... | 70.50 |
| Fairview Park Hospital, Cleveland, O... | 25.00 |
| Charity Work..... | 31.25 |
| Outlook of Missions..... | 20.00 |
| Mrs. William Devert..... | 10.00 |
| Jewish Mission, Phila., for Christmas, Outing, etc..... | 303.95 |
| Home Mission Day Offering..... | 70.98 |
| Work of Reformed Church in University of Pennsylvania..... | 5.00 |
| Kindergarten Work, California..... | 5.00 |
| Hungarian Student..... | 35.00 |
| Mrs. John Azary, Dayton, O..... | 32.90 |
| Hungarian Mission, Akron, O..... | 25.00 |
| Hungarian Relief Work..... | 30.00 |
| Dixie Sharp—Blind Organist..... | 15.00 |
| Colored Work, to Rev. Singleton..... | 10.00 |
| Colored Mission, Bowling Green, Ky..... | 25.00 |
| Leper and Migrant Work, Cincinnati, O.. | 39.76 |
| Farm and Cannery Migrant Work..... | 66.35 |
| General Work of Home Missions..... | 426.60 |
| Total Home Mission Board..... | \$ 3,068.44 |
| Tri-Synodic Board..... | |
| Indian School, Neillsville, Wis..... | \$115.00 |
| Equipment for Kindergarten Room—Indian School..... | 225.92 |
| Adopted Indian Student..... | 50.00 |
| Winnebago Indians — Underwear, etc..... | 50.53 |
| | 441.45 |
| Total Disbursed..... | \$ 3,509.89 |
| Transfer..... | |
| To Missionary Retreat Fund..... | 1,724.37 |
| Balance Carried May 1, 1924, for Scholarship Fund, Potomac Synodical Society.. | 36.00 |
| Total Synodical Receipts During Year | \$ 5,270.26 |
| W. M. S. THANK OFFERING FUND | |
| Completing Payment of Japanese Community House, San Francisco, (Total Cost \$43,000.00)..... | \$13,100.00 |
| Furnishings for Japanese Community House..... | 2,000.00 |
| Completing Cost of Furnishings—By Japanese Congregation..... | 1,000.00 |
| Salaries, American Deaconesses..... | 3,600.00 |
| Salaries, Hungarian Deaconesses..... | 3,000.00 |
| Migrant Work..... | 150.00 |
| Ruth Christman—Student, Phila. School for Christian Workers..... | 300.00 |
| Total Paid for Home Missions..... | \$23,150.00 |

| | | | |
|--|--------------------|--------------------|--------------------|
| Additional, for Girls' School Building, Shenchow, China (Total Cost \$18 000.00) | | | \$ 8 000.00 |
| General Work, Ziemer Memorial School, Yochow, China | 4,000.00 | | |
| Equipment, Girls' School, Shenchow, China | 500.00 | | |
| Mary Dickert—Student, Hood College | 300.00 | | |
| Edna Martin—Student, Ursinus College | 300.00 | | |
| Total Paid for Foreign Missions | | | \$13,100.00 |
| Balances, May 1, 1923 | \$10,977.68 | \$15,357.42 | \$26 335.10 |
| Synodical Receipts | 21,998.99 | 21,998.98 | 43,997.97 |
| Totals | \$32 976.67 | \$37,356.40 | \$70 333.07 |
| Disbursed | 23,150.00 | 13,100.00 | 36 250.00 |
| Balances, May 1, 1924 | \$9,826.67 | \$24,256.40 | \$34,083.07 |

W. M. S. BUDGET

| | | | |
|--|-------------|--------------------|-------------|
| Synodical Receipts for the Year | | | \$41,285.36 |
| Disbursements | | | |
| To Foreign Mission Board | | \$18,336.02 | |
| To Home Mission Board | \$15,012.62 | | |
| To Tri-Synodic Board | 1 031.40 | | |
| | | 16,044.02 | |
| Total for Missions | | \$34,380.04 | |
| Transferred | | | |
| To Contingent Fund, for Contingent | | 2,292.00 | |
| To Contingent Fund, for Education | | 4,613.32 | |
| | | \$41,285.36 | |
| Interest Fund Itemized | | | |
| Interest Earned, May 1, 1923, to May 1, 1924 | | | \$ 2 334.68 |
| Credited to Funds | | | |
| Contingent and Educational Fund | \$1,652.49 | | |
| Scholarship Fund | 316.40 | | |
| Kindergarten Fund | 23.90 | | |
| Special Church Building Funds | 24.83 | | |
| Missionary Retreat | 317.06 | | |
| | | \$ 2 334.68 | |

MISSIONARY RETREAT FUND

| | | | |
|---|------------|--------------------|--|
| Transferred from Home Missions, Special Gifts | | | |
| From W. M. S. of Ohio Synod | \$1,502.72 | | |
| From W. M. S. of Midwest Synod | 33.95 | | |
| From W. M. S. of Central Synod | 187.70 | | |
| | | \$ 1,724.37 | |
| Interest Credited | | 32.10 | |
| Total Carried, May 1, 1923 | | 6,761.52 | |
| Total Missionary Retreat Fund | | \$ 8,835.05 | |
| Total Paid to Mrs. Albert Trachsel, Treasurer | | 8 835.05 | |

SPECIAL CHURCH BUILDING FUNDS

| | | | |
|---|-------------|------------------|--|
| Disbursements | | | |
| The Rev. George W. and Maria L. Hennig Special Church Building Fund | \$ 1,000.00 | | |
| The Rev. John W. Love, D.D., Memorial Church Building Fund | 500.00 | | |
| Towards the Special Fund of the W. M. S. of Wyoming Classis | 60.00 | | |
| | | \$ 1 560.00 | |
| To Balance Carried, May 1, 1923 | \$ 489.74 | | |
| Synodical Receipts | 1 632.00 | | |
| Interest Credited | 24.83 | | |
| | | \$ 2,146.57 | |
| Total Disbursements | | 1,560.00 | |
| Balance Carried, May 1, 1924 | | \$ 586.57 | |
| Balances Itemized—Interest Added Annually | | | |
| The Allen Hartman Fund | \$ 39.13 | | |
| The W. M. S. of Tohickon Classis Fund | 326.82 | | |
| The W. M. S. of West Susquehanna Fund | 7.63 | | |

| | | | |
|---|--------|-----------|--|
| The W. M. S. of Potomac Synod Fund | 75.52 | | |
| The W. M. S. of Southwest Synod Fund | 12.97 | | |
| The W. M. S. of Midwest Synod Fund | 9.46 | | |
| The W. M. S. of Central Synod at Large Fund | 12.51 | | |
| The Rev. Daniel Leader Special Fund | 102.53 | | |
| | | \$ 586.57 | |

SCHOLARSHIP FUND

| | | | |
|---|-------------|--------------------|--|
| Balance Carried, May 1, 1923 | \$ 6,463.30 | | |
| Interest Credited | 316.40 | | |
| Rosina Black Reddin Refund | 25.00 | | |
| | | \$ 6,804.70 | |
| Disbursed | | | |
| Marion Firor, Medical Student | \$300.00 | | |
| Bertha Herzberger, Student, Heidelberg University | 300.00 | | |
| | | 600.00 | |
| Balance Carried, May 1, 1924 | | \$ 6,204.70 | |

| | | | |
|---|-------------|--|--|
| Life and in Memoriam Membership Fund | | | |
| Balance Carried, May 1, 1923 | \$19 432.00 | | |
| Membership Fees Received | 3,700.00 | | |

Amount Carried, May 1, 1924, \$23,132.00
 All interest from this fund is added to the general contingent fund and is used for literature and educational purposes.

G. M. G. BUDGET

| | | | |
|--|------------|-------------------|-------------|
| Synodical Receipts During the Year | | | \$ 4,051.92 |
| Disbursements | | | |
| Foreign Mission Board | \$1,760.00 | | |
| Home Mission Board | \$ 167.20 | | |
| Tri Synodic Board | 1,592.80 | | |
| | | 1,760.00 | |
| Total for Missions | | \$3,520.00 | |
| Transferred | | | |
| To Contingent Fund, for Contingent | \$ 176.00 | | |
| To Contingent Fund, for Educational Purposes | 355.92 | | |
| | | \$ 4,051.92 | |

G. M. G. SPECIAL GIFTS

| | | | |
|--|----------|-----------|--|
| Foreign Missions | | | |
| Girls' School, Sendai, Japan | \$ 40.00 | | |
| Missionary Work, Japan | 30.00 | | |
| Kindergarten Work, Japan | 10.00 | | |
| Japanese Students | 75.00 | | |
| Chinese Students | 25.00 | | |
| Salary of Teacher—Yochow, China | 25.00 | | |
| Equipment of Girls' School, Shenchow | 30.00 | | |
| Salary of Rev. J. B. Yaukey, China | 50.00 | | |
| Mrs. Hoy's Industrial Work Yochow | 7.75 | | |
| Mr. and Mrs. T. E. Winter's S. S. Supplies | 15.00 | | |
| Aurelia Bolliger, Japan | 12.00 | | |
| Helen Ammerman, China | 10.00 | | |
| La Rose Memorial Missionary Fund | 25.00 | | |
| Bible Woman, China | 20.00 | | |
| Japanese Earthquake Sufferers | 40.00 | | |
| Foreign Missions | 47.50 | | |
| Armenian Relief | 15.00 | | |
| Near East Relief | 5.00 | | |
| | | \$ 482.25 | |

| | | | |
|--|----------|------------------|--|
| Total Disbursed | | \$ 482.25 | |
| Balance Kindergarten Fund, May 1 1923 | \$471.79 | | |
| Interest Credited | 23.90 | | |
| Synodical Receipts | 521.25 | | |
| | | \$ 1 016.94 | |
| Disbursed | | 482.25 | |
| Balance, May 1, 1924 | | \$ 534.69 | |
| Balances | | | |
| Kindergarten Fund | \$495.69 | | |
| Equipment—Room in Woman's Hospital, Yochow | 39.00 | | |
| | | 534.69 | |

Home Missions

| | |
|---|----------|
| Kindergarten, San Francisco..... | \$ 10.00 |
| Furnishings, Girls' Club Room, Japanese Community House | 35.00 |
| Hungarian Orphanage, Ligonier, Pa..... | 25.00 |
| Ft. Wayne Orphanage..... | 10.00 |
| Migrant Work | 5.00 |
| Social Welfare Work..... | 5.00 |
| Home for Aged, Upper Sandusky, O..... | 53.20 |
| Building Fund, Zion, Decatur, Ind..... | 62.65 |
| Building Fund, First Church, Sunbury, Pa..... | 25.00 |
| Colored Mission, Bowling Green, Ky..... | 15.00 |
| Leper Work | 22.75 |
| General Work of Home Missions..... | 25.30 |

Total to Home Mission Board..... \$ 293.90

To Tri-Synodical Board

| | |
|---|---------|
| Indian School, Neillsville, Wis..... | \$50.00 |
| Support Indian Student, Neillsville, Wis..... | 50.00 |
| Christmas Gift for Indian Mission.. | 5.00 |
| Kindergarten Equipment, Neillsville, Wis..... | 6.99 |
| Indian Charge | 50.00 |

Transfer

To Missionary Retreat Fund..... 32.10

Total Synodical Receipts..... \$ 487.99

G. M. G. THANK OFFERING

| | |
|---------------------------------|-------------|
| Balance Carried, May 1, 1923... | \$3,594.20 |
| Received During the Year..... | 3,881.91 |
| | \$ 7,476.11 |

Disbursed—For Furnishing Girls' Club Room, Japanese Community House.... 500.00

Balance Carried, May 1, 1924..... \$ 6,976.11

MISSION BAND BUDGET

| | |
|---|-------------|
| Synodical Receipts During the Year..... | \$ 1,362.86 |
| Disbursements | |
| Foreign Mission Board..... | \$681.42 |
| Home Mission Board..... | \$186.96 |
| Tri-Synodical Board..... | 494.48 |
| | 681.44 |
| | \$ 1,362.86 |

MISSION BAND SPECIAL GIFTS

Foreign Missions

| | |
|---|-----------|
| Kindergarten Work, Japan and China.... | \$ 208.02 |
| Mrs. Bess Kriete, Kindergarten Work..... | 38.25 |
| Japanese Student | 50.00 |
| Japanese Relief | 15.00 |
| Mrs. Hoy's Industrial Work, Yochow..... | 11.76 |
| Margaret Santee Memorial Fund, Library of Huping College..... | 25.00 |
| Mr. and Mrs. T. E. Winter's S. S. Supplies, China | 5.00 |
| Girls' School, China | 10.00 |
| Near East Relief..... | 60.00 |
| Foreign Missions | 111.48 |

Total Synodical Receipts..... \$ 534.51

Home Missions

| | |
|---|----------|
| Kindergarten Work, San Francisco..... | \$ 44.24 |
| Church Building Fund, Salem, Allentown, Pa..... | 25.00 |
| Home Missions | 80.00 |

Total Home Mission Board..... \$ 149.24

Tri-Synodical Board

| | |
|--|--------|
| Indian School, Neillsville, Wis..... | \$3.40 |
| Kindergarten Equipment, Neillsville School | 8.80 |
| Indian Work | 2.50 |
| | 14.70 |

Total Synodical Receipts..... \$ 163.94

MISSION BAND THANK OFFERING

| | |
|---|-------------|
| Balance Carried, May 1, 1923..... | \$ 1,169.63 |
| Synodical Receipts During the Year..... | 1,488.02 |
| | \$ 2,657.65 |

Disbursed

| | |
|--|----------|
| For Equipment of Kindergarten Room, Japanese Community Building, San Francisco | 1,169.63 |
|--|----------|

Balance Carried, May 1, 1924..... \$ 1,488.02

EDUCATIONAL AND CONTINGENT FUND

Educational Fund Receipts

| | |
|---|-------------|
| Literature | \$2,487.20 |
| Mission Study Books..... | 2,657.14 |
| Prayer Calendars | 2,220.42 |
| <i>Everlyland</i> Subscriptions | 285.85 |
| <i>Missionary Review of World</i> , Miscellaneous Subscriptions | 151.50 |
| <i>Missionary Review of World</i> , Synod Subscriptions | 22.50 |
| | \$ 7,824.61 |

Educational Fund Disbursements

| | |
|---|------------|
| Printing Literature—Free and for Sale, Songs, Maps and Picture Sheets | \$2,580.68 |
| Mission Study Books..... | 2,651.81 |
| Prayer Calendars | 1,205.33 |
| Minutes of General Synodical Meeting and Catalogues..... | 810.00 |
| <i>Everlyland</i> Subscriptions (230).... | 235.25 |
| <i>Missionary Review of World</i> Subscriptions | 157.25 |
| | 7,640.32 |

Balance

Balance, Educational and Contingent Fund, May 1, 1923

Contingent Fund Receipts

| | |
|--|-------------|
| W. M. S. Budget—Contingent...\$2,292.00 | |
| Educational | 4,613.32 |
| G. M. G. Budget—Contingent | 176.00 |
| Educational | 355.92 |
| Interest of Life and Memorial Membership and Accumulated Funds | 1,652.49 |
| Offerings—Meetings at Dayton... | 106.68 |
| Sale of Missionary Pins..... | 190.12 |
| Sale of Pennants..... | 44.60 |
| Rental of Costumes..... | 26.65 |
| | 9,457.78 |
| | \$12,710.76 |

Contingent Fund Disbursements

| | |
|---|------------|
| Expenses of General Synodical and Cabinet Meeting, Dayton, O., May 11-18, 1923..... | \$1,318.30 |
| Carrie M. Kerschner, Executive Secretary, Salary | 1,500.00 |
| Organization Expenses | 73.32 |
| Postage and Supplies..... | 580.34 |
| Furnishings—New Office | 184.85 |
| Office Help | 810.00 |
| Office Rent | 353.43 |
| J. Marion Jones, Literature and Student Secretary, Salary 8 Months | 1,050.00 |
| Student Visits and Committee Conferences | 101.18 |
| Alma Iske, Field Secretary of G. M. G. and Mission Bands, Salary | 1,200.00 |
| Organization Expenses | 56.73 |
| Postage and Supplies..... | 429.06 |
| Office Help | 351.50 |
| Office Rent | 133.00 |
| Postage and Supplies, Officers and Secretaries of Departments.... | 210.60 |
| Expenses of Educational Commission | 166.71 |
| Expenses of Representatives: | |
| Home Mission Board..... | 41.00 |
| Foreign Mission Board..... | 155.14 |
| Tri-Synodical Board | 93.62 |
| Chambersburg Mission Conference | 279.22 |

| | |
|--|-----------|
| Annual Dues, Federation of W. B. F. M. | 55.00 |
| Annual Dues, Council of Women for H. M. | 25.00 |
| Thank Offering Boxes and Envelopes | 405.91 |
| Prize for Missionary Story..... | 5.00 |
| Missionary Pins | 199.23 |
| Pennants and Banners..... | 89.07 |
| Flowers—Funeral of Dr. Good... | 12.00 |
| Dresses for Pageants..... | 37.35 |
| Printing Blanks, Receipts, Certificates, Stationery, etc..... | 596.89 |
| Expenses of Representatives—Eaglesmere Student Conference, Winona Lake Conference, Law Enforcement and Labor Conferences, Conferences on Jewish Work, Budget and Program... | 301.04 |
| Expenses of Representatives—Council of W. H. M., Federation of W. B. F. M., Foreign Missions Conference of North America, Conferences on New Americans, Migrant Workers, etc. | 434.53 |
| | 11,249.02 |

Balance in Educational and Contingent Fund, May 1, 1924..... \$ 1,461.74
 MRS. LEWIS L. ANEWALT, Treasurer.

A COLLEGE GIRL'S SUMMER JOB*

By *Laura H. Parker*

Dear Jane:

You can't guess where I was last summer—down in Maryland, working for about ten weeks with some little foreign and negro children, whose parents are employed in the canneries there. The most adorable babies you ever saw. The mothers and fathers began work early in the morning and we cared for the children all day. I tell you it took every bit of common sense, practical training, real Christianity, sense of humor and initiative any of us possessed (there were two other college girls at the station with me).

"It is a very concrete piece of home mission work carried on by the Farm and Cannery Migrant Committee, composed of twelve National Women's Missionary Boards, functioning through the Council of Women for Home Missions." Doesn't that sound as though I had learned my lesson well?

They really ought to be working on the Coast and through the Middle West, too, but so far they have made only a start in the East. Maybe you could help get something started! Who knows? Wouldn't you like to do it?

Yours,
 MEG.

*"A College Girl's Summer Diary."
 Number Three.

HONOR ROLL

The following have sent us *Ten* or more *New Subscriptions* to THE OUTLOOK OF MISSIONS during the past month:

- Mrs. J. F. Miller, Fourth, Harrisburg, Pa.
- Mrs. Mary A. Reimert, Dubb's Memorial, Allentown, Pa.
- Miss Minnie K. Rodgers, Zion's, Chambersburg, Pa.
- Mrs. M. R. Sterner, First (Easton), Phillipsburg, N. J.

100 PER CENT HONOR ROLL

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- Salem, Buffalo, N. Y.
- Mrs. C. Klingelhofer.
- Emanuel, Lincolnton, N. C.
- Mrs. James A. Shuford.
- Dubbs' Memorial, Allentown, Pa.
- Mrs. Mary A. Reimert.
- St. John's Bucyrus, O.
- Mrs. E. Fledderjohann.
- Ohmer Park, Dayton, O.
- Mrs. Mary S. Gill.
- First, Greensboro, N. C.
- Mrs. J. T. Plott.
- First, Nashville, Tenn.
- Mrs. Thomas McIntyre.
- Immanuel, Indianapolis, Ind.
- Mrs. H. D. Kiewitt.
- St. John's 4th, Baltimore, Md.
- Mrs. George Hucke.
- St. James, Allentown, Pa.
- Mrs. Warren Koch.
- First, Easton, Pa.
- Mrs. M. R. Sterner,
- Phillipsburg, N. J.

QUESTIONS ASKED BY SECRETARIES OF LITERATURE

Will a Society get credit for subscribers who renew their subscriptions directly instead of through the Secretary of Literature?

YES.

Where two members of the same family belong to the W. M. S., is it necessary for each one to be a subscriber to qualify for the 100 Per Cent Honor Roll?

NO.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D.D., LL.D.
Vice-President
Rev. C. B. Schneder, D.D.
General Secretary,
Rev. Charles E. Schaeffer, D.D.
Recording Secretary,
Rev. Frederick C. Seitz, D.D.
Treasurer,
Joseph S. Wise.
Superintendents,
Joseph S. Wise, Church-building.
Rev. David A. Souders, D.D., Immigration.
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, D.D., Western.
Rev. Edward F. Evemeyer, Pacific Coast.
Rev. T. P. Bolliger, D.D., German.

Attorneys for the Board,
C. M. Boush, Esq.
F. C. Brunhouse, Esq.

Members of the Executive Committee,
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneder, D.D., Rev. Frederick C. Seitz, D.D., Rev. I. Calvin Fisher, D.D., Elder F. C. Brunhouse, Esq.

Members of the Board,
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneder, D.D., Rev. I. Calvin Fisher, D.D., Rev. John Sommerlatte, Rev. Frederick C. Seitz, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlow, Elder D. J. Snyder.

BOARD OF FOREIGN MISSIONS

President,
Rev. Charles E. Creitz, D.D.
Vice-President,
Hon. Horace Ankeny.
Secretary,
Rev. Allen R. Bartholomew, D.D.
Assistant Secretary,
Rev. John H. Poorman.
Treasurer,
Rev. Albert S. Bromer.
Treasurer Emeritus,
Elder Joseph L. Lemberger, Phar.D.
Legal Advisor,
Elder John W. Appel, Esq.
Field Secretaries,
Rev. Jacob G. Rupp, Allentown, Pa.
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.
Medical Examiner,
Dr. John H. Dubbs.

Members of the Executive Committee,
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeny, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder Joseph L. Lemberger, Phar.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.

Members of the Board
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Conrad Hassel, Rev. Albert S. Bromer, Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, Rev. George W. Richards, D.D., LL.D., Elder John W. Appel, Esq., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeny, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.

Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

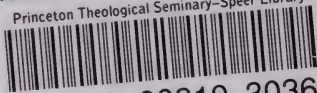
WOMAN'S MISSIONARY SOCIETY

President,
Mrs. B. B. Krammes, 14 Clinton ave., Tiffin, Ohio.
Vice-Presidents,
Mrs. W. R. Harris, 279 Wiles street, Morgantown, W. Va.
Mrs. L. W. Stolte, 205 Jones street, Dayton, Ohio.
Recording Secretary,
Mrs. Joseph Levy, Somerset, Pa.
Corresponding Secretary,
Mrs. F. W. Leich, 119 Klee Court, Dayton, Ohio.
Treasurer,
Mrs. Lewis L. Anewalt, 814 Walnut street, Allentown, Pa.
Statistical Secretary,
Mrs. Anna L. Miller, 534 Sixth street, N. W., Canton, Ohio.
Executive Secretary,
Miss Carrie M. Kerschner, 416 Schaff Bldg., Philadelphia, Pa.
Literature and Student Secretary,
Miss J. Marion Jones, 416 Schaff Bldg., Philadelphia, Pa.
Director, Educational Commission,
Mrs. Irvin W. Hendricks, Chambersburg, Pa.
Secretary of Thank Offering,
Mrs. Allen K. Zartman, 1354 Grand ave., Dayton, O.

Secretary of Life Members and Members in Memoriam,
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.
Secretary of Girls' Missionary Guilds,
Mrs. J. Edward Omwake, Greencastle, Pa.
Secretary of Mission Band Department,
Mrs. M. G. Schucker, 1306 Lancaster ave., Swisshaven, Pa.
Field Secretary, G. M. G. and Mission Bands,
Miss Alma Iske, 14 Remmele Block, Tiffin, Ohio.
Secretary Central West,
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.
Secretary of Temperance,
Mrs. C. C. Bost, Hickory, N. C.
Secretary of Stewardship,
Mrs. D. A. Winter, 329 Walnut street, Jeffersonville, Ind.
Secretary of Printing,
Mrs. C. A. Krout, Tiffin, Ohio.
Historian,
Mrs. Daniel Burghalter, Tiffin, Ohio.
Secretary Organisation and Membership,
Mrs. L. W. Stolte, Dayton, Ohio.

I-7 v.16
Outlook of Misisions

Princeton Theological Seminary-Speer Library



1 1012 00319 3036